THEOLOGY

VOL. LXIV FEBRUARY, 1961 No. 488

Editorial

"SANDAY and Headlam" is almost as familiar a conjunction of names to theological students as "Westcott and Hort"—or as "Hodder and Stoughton"—but many who now use the famous commentary on Romans probably know little about its junior author. A. C. Headlam died in 1947, and enough time has elapsed for his career to be seen in perspective, as indeed it is portrayed in the biography by Mr Ronald Jasper[1] which has lately been published.

The Church of England does not often produce so rude a bishop as Headlam. In his old age he said to the Dean of St Paul's, after a meeting of bishops at Lambeth, "I am getting deaf and that prevents me from being as rude as I should like to be!" Hensley Henson, who maintained a life-long friendship with Headlam, said of him, "He was proud to affirm, and I have no reason for doubting the affirmation, that he included in his pedigree Peter the Great and Oliver Cromwell. In any case, he might fairly claim to have perpetuated the brutality of their controversial methods." But Headlam seems to have kept most of his asperity for his colleagues and critics at home. No Anglican leader of his generation was more popular or influential among the Foreign Churches of the East and West.

From 1920 to 1940 he was a dominant figure in the ecumenical movement. The effect of his Bampton Lectures on *The Doctrine of the Church and Christian Reunion* can fitly be described as epoch-making. More than any other book it set the pattern of schemes for reunion and *rapprochement*. Headlam was tireless in following up the lead he had given by visiting foreign ecclesiastics, attending conferences, and presiding over negotiating committees. "Uniting Christendom," he said, "demands great endurance, unlimited patience, and a digestion suited to all emergencies." In this field he exhibited a sympathetic understanding of other points of view which was less evident in his domestic relationships. He had a clear mind and a lucid style. His churchmanship was both broad and strong. Yet he had the defect of his virtues. If he was without guile, he was also without imagination or subtlety. This may have accounted for his grave misjudgment of Nazism and the situation of the Church in Germany during the 'thirties, about which Mr Jasper is entirely candid.

As Bishop of Gloucester, Headlam not only prized his own independence, but encouraged the same quality in the clergy. "My own ideal," he said, "is that I should be not the manager of my clergy but the leader of free men of independent position. . . . We do not want our clergy to be all of one mould; we do not want them

[1] *Arthur Cayley Headlam: the Life and Letters of a Bishop*. Faith Press. 1960. 35s.

to march at the word of command like a well-drilled army. . . . We want them to walk independently to their goal, to seek and explore new paths and to make our English Church rich by the fertile activities of many minds."

In earlier life his chief work had been done as Principal and Dean of King's College, London, which under his leadership made striking progress. In the academic, as in the ecclesiastical, world he had bold ideas and was a stubborn fighter for them, though his capacity for putting other people's backs up did not help him to get his way. While the story of his life contains no startling revelations, it is a notable contribution to the history of the time. On the evidence supplied, however, we would not agree with Mr Jasper that Headlam was "a first-class correspondent".

It is a pity that so judicious, thorough and well-constructed a volume should be blemished by a distressing carelessness with regard to names and initials, and by some looseness in quotation, e.g. from O. C. Quick, on p. 144, and from the *Church Quarterly Review*, on p. 206, where the reference given is also wrong. We wonder what Dr Carnegie Simpson would have said if he had been told that he was a Congregationalist (p. 207).

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Autres temps autres mœurs. "Some thirty years ago I remember being told in London that the Lady Jersey of that period had gone with Lady Clementina Villiers to a chapel in Mayfair, and, finding it full, had said to her daughter as she turned away, 'Never mind, my dear, we've done the civil thing'."—Diary of Sir Mountstuart E. Grant Duff, 31 May 1885.

Christian Ethics and Moral Theology, 1939-60—II

I TURN now from Moral Theology to Christian Ethics. Here there is no earlier THEOLOGY article as a starting point, to correspond with that of M. B. Stewart, but reference may be made to a chapter on Christian Ethics by John Bennett and Waldo Beach in the American symposium *Protestant Thought in the Twentieth Century*, which in 1951 looked back over its first fifty years and evaluated the theological work done in them in America. It is not irrelevant to the British situation. Waldo Beach also joined with Richard Niebuhr in 1955 in editing a substantial collection of readings, *Christian Ethics*, from the Didache to Rauschenbusch.

One of the difficulties in surveying Christian Ethics is the vast field it covers. There is Old Testament and New Testament ethics; there is the history of Christian ethical thought in the great systems of theology and in dealing with particular issues; there is its relation to Greek ethics and that of Judaism, to moral philosophy past and present, to the ethics of the ethnic faiths and to rival contemporary

ethics such as that of scientific humanism and Marxism; and then there is the discussion of particular problems today in the structures of the family, social and industrial life, and political and international life. Something must be said under all these headings.

In the field of biblical studies, companions and handbooks to the Bible, commentaries on particular books (for instance Selwyn's *1 Peter*), and works drawing together Old and New Testament theology, usually have sections on the ethical teaching, and it is hardly necessary for them to be listed here. It is not always so, however; the two most recent systematic expositions of New Testament theology, those of Ethelbert Stauffer and Alan Richardson, lack any treatment of New Testament ethics which, in view of its close integration with New Testament theology, is surprising. Special studies of Old Testament ethics have been confined to the Ten Commandments, the most considerable being Cosslett Quin's *The Ten Commandments* (1951); smaller books are John Drewett's war-time *The Ten Commandments in the Twentieth Century* (1941) and the more recent *Smoke on the Mountain* (1955) by the American Joy Davidman. Discussions of New Testament ethics include Amos Wilder's revised (1950) edition of his *Eschatology and Ethics in the Teaching of Jesus*, C. H. Dodd's (American) Bampton Lectures of 1950 *Gospel and Law*, Lindsay Dewar's *Outline of New Testament Ethics* (1949) and L. H. Marshall's *The Challenge of New Testament Ethics* (1946). Dewar's book is strong on the various Greek words involved, Marshall's breathes a devout and sincere air, distilling the best of a previous era of biblical scholarship. With Dodd's book should be compared A. R. Vidler's discussion of the place of law in the Christian life, *Christ's Strange Work*, hidden under the modest guise of a Lent book in 1944. Christian qualities of life are discussed in the light of the New Testament in F. B. Clogg's 1944 Fernley Hartley Lecture, *The Christian Character in the Early Church*, A. R. George's *Communion with God* (1953), and E. J. Tinsley's *The Imitation of Christ* (1960). A fundamental term in Christian Ethics, conscience, is analysed in detail in C. A. Pierce's *Conscience in the New Testament* (1955), so that the reader is given all the evidence to judge for himself whether the author's rigid and uniform exegesis of the term in the New Testament is in fact the right one.

There has been no systematic discussion of all the particular ethical problems dealt with by the various New Testament writers and the status of their conclusions for the Church to-day, but questions of marriage and of attitudes to the State have been examined. One thinks of O. Cullmann's *The State in the New Testament* (E.T. 1955) and of C. D. Morrison's detailed treatment of Romans 13, vv. 1–7 in *The Powers That Be* (1960). On marriage there is the continued debate whether Jesus laid down a rule for Church law, in contrast to his attitude on all other particular issues; a convenient summary of the evidence can be found in Appendix 7 by G. D. Kilpatrick and Appendix 8 by R. G. Heard to the report of the Archbishop's Committee on *The Church and the Law of Nullity of Marriage* (1955). A survey of the whole biblical evidence on questions of

sexual morality is found in W. G. Cole's *Sex and Love in the Bible* (1960). On slavery there is a discussion of St Paul's teaching in A. D. Lindsay's *The Two Moralities* (1940). Some attention has been given in ecumenical circles to the extent to which these particular New Testament teachings are "time-bound", to use Karl Barth's phrase, and need to be related to their context and not read off as timeless conclusions out of it. A study conference of the World Council of Churches at Oxford in 1949 agreed on the method of interpreting biblical texts, and its statement (together with other useful material) is found in a subsequent symposium *Biblical Authority for To-day*, published in 1951 and edited by Alan Richardson and W. Schweitzer. Having achieved this it may be that not enough attention is paid to it in the study material promoted by the W.C.C., which often seems prone to move too directly from biblical texts to the modern world. It is doubtful, for instance, whether a systematic doctrine of the features of the "secular" world can be achieved by weaving biblical texts together (as in Alan Richardson's *Biblical Doctrine of Work*, 1952). But Christian teaching must, of course, derive from the Bible, and if Scripture is compared with Scripture some parts appear more central than others; and in ethics the teaching of Jesus must be fundamental. How to get from the Bible to particular issues to-day is the task that faces all systematic writers on Christian Ethics and involves their basic theological position.

An attempt to do this in general terms is found in *The Biblical Doctrine of Man in Society* in which G. Ernest Wright of Chicago wrote up the proceedings of an ecumenical group in that city in 1950 and 1951. It is just at this point that Karl Barth is so puzzling. His vast Church Dogmatics is now being translated into English. Its basis is Christocentric. The Kingdom of Christ reveals the kingdom of nature, the kingdom of grace and the kingdom of glory; from these is derived the command of God the creator, of God the reconciler and of God the redeemer, so that ethics should form the conclusion of each part of the Dogmatics. The ethical section at the end of the first part is available in English, but not that at the end of the second part. In it there are frequent and detailed and often brilliant pages of biblical exegesis, but the intermediate steps between the Bible and particular conclusions are lacking, and the basis of his use of biblical texts is not clear. This is also characteristic of his occasional writings on ethical questions. The conclusions seem arbitrarily arrived at, and only fitful attention is paid to necessary secular knowledge. Barth has a most sensitive and flexible mind, which often penetrates deeply into the problems of twentieth-century life; but while ostensibly his reasoning is based purely on the Bible, it appears at times to be swayed by prejudices current in certain European circles, particularly anti-American ones. In spite of the immense prolixity of his work, his thought is curiously elusive and condensed at a number of vital points, and whether or not one agrees with his specific conclusions, he seems an erratic guide in his way of arriving at them. A collection of his occasional utterances, *Against the Stream* (1954), gives a good introduction to his thought, whilst

the best discussion of his ethics is to be found in Charles West's *Communism and the Theologians* (1958), a valuable book which in the case of Barth ranges much wider than its title suggests. There is also a brief account of Barth's ethics in *Reformation Old and New* (1947), edited by F. W. Camfield.

A book which also tries, but in a very different way, to be based solely on the Bible, and one of the very few on ethics to come from a traditional evangelical background, is *Principles of Conduct* (1957) by John Murray of Westminster Theological Seminary, Philadelphia. Of this it has been said that it reads the Bible like a railway timetable. Its atmosphere is intelligent and harsh, and the difficulties that its flat reading of the biblical text leads to are nicely illustrated by its convolutions in dealing with lies in the Old Testament.

On the relation of biblical ethics to those of the Greek and Roman world, much is to be found in C. N. Cochrane's *Christianity and Classical Culture* (revised edition 1944); more specifically directed to the point is John Ferguson's *Moral Values in the Ancient World* (1958), which culminates in a discussion of what it is in *agape* which is lacking in the virtues admired in the ancient world. There has been much discussion since 1939 of the relation of *agape* to *eros* in the light of Anders Nygren's brilliant but one-sided book *Agape and Eros*, a full and revised translation of which appeared in 1953. The able presentation of its extreme thesis dissociating the two has stimulated the discussion. But there is something of *eros* in *agape*, and of *agape* in *eros*; and what of *philia*, which Nygren omits altogether? The best reply to Nygren is M. C. d'Arcy's *The Mind and Heart of Love* (1945), and there is also important material in John Burnaby's study of St Augustine, *Amor Dei* (1938). In this connexion the treatment of love in Paul Tillich's *Love, Power and Justice* (1954) and C. S. Lewis's *The Four Loves* (1960) should be noted. (The last-named author's war-time broadcasts, "Right and Wrong as a clue to the meaning of the Universe"—published in *Broadcast Talks* (1942)—and *Christian Behaviour* (1943), have done more in recent years than any other books to introduce the average churchman to Christian Ethics.) In referring to discussions of *agape* we should note that the doctrine of perfection or assurance continues to be discussed, chiefly in Methodism, but in terms which are marginal to our present purpose; there is also Stephen Neill's *Christian Holiness* (1960).

The issue between Christian ethics and Jewish ethics appears to remain at precisely the same point as it did in our Lord's time. But Jewish ethics is constantly misunderstood by Christians, who are misled by a surface reading of the Gospels into saying that Jesus' ethic is concerned with inward motive in contrast to Jewish contentment with correct external observance. Several books deal with this in passing; some lectures of T. W. Manson, *Ethics and the Gospel*, published in 1960, are specially concerned to get the perspective right.

On the relation of Christian Ethics to Moral Philosophy, there appeared in America in 1955 *Christian Ethics and Moral Philosophy* by G. F. Thomas of Princeton. It does not deal, however, with the

more recent trends in Moral Philosophy characteristic of the dominant linguistic philosophy in the Anglo-Saxon world. The only explicit discussion of it I know is an essay by Dom Illtyd Trethowan in the symposium *The Springs of Morality*, to which I have already referred. It is called "The Philosophical Concept of Morality", and includes particular reference to Mr Nowell-Smith's *Ethics*. D. M. MacKinnon's sensitive *A Study in Ethical Theory* (1957) is well aware of current tendencies but does not deal with them directly; it is concerned to bring a Christian insight to bear on the perennial issue between an ethic of motive and an ethic of consequences. Philosophical aspects of morals are included in the concern of the recently established Lilly Endowment Research Foundation in Christianity and Politics at Duke University, North Carolina; they are well to the fore in its first publication, *Human Freedom and Social Order* by Professor John Wild of Harvard. Since 1939 there has been some discussion of the place of moral responsibility in the theology of Barth and Brunner, and of the relation of morals to religion, in which Professors N. H. G. Robinson and H. D. Lewis have taken prominent parts. They agreed in their analysis of the first point, but disagreed about the second. The books concerned are Robinson's *Faith and Duty* (1950), *The Claims of Morality* (1952) *and Christ and Conscience* (1956) and Lewis's *Morals and the New Theology* (1947) and *Morals and Revelation* (1951).

With regard to Christian Ethics and its relation to that of the ethnic faiths, various discussions occur in books on Comparative Religion—one thinks for example of the work of Professor R. C. Zaehner—but I know of no book since 1939 specifically devoted to this.

Christian ethics, however, has to meet not only the way of life embodied in the renascent ethnic faiths but also the newer challenges of scientific humanism and Marxism. In the earlier part of our period there was considerable discussion of the former, provoked by C. H. Waddington's *The Scientific Attitude* and the symposium *Science and Ethics* in which he took part. There was also Julian Huxley's Romanes Lecture of 1943 on *Evolution and Ethics* which was published together with that of his grandfather T. H. Huxley in 1893 with the same title. There were many discussions in wider contexts in books by A. D. Lindsay, Michael Polanyi, C. E. Raven, A. D. Ritchie and others. In recent years the controversy seems to have died down, though the issue remains a vital one. F. B. Welbourn's *Science and Humanity* (1948) dealt specifically with it. On Marxism there is an immense literature compared with 1939, and we in the West have much more evidence of the problems Christians actually face in countries with Communist Governments. I have already mentioned Charles West's book on this theme. Much of the writing of Reinhold Niebuhr and Paul Tillich deals with Marxist theory and Communist practice. Other books to note are John Bennett's *Christianity and Communism To-day* (a new edition in 1960 of a book previously published in 1948 but without "To-day" in the title), Edward Rogers' *Commentary on Communism* (1951), the sym-

posium edited by D. M. MacKinnon *Christian Faith and Communist Faith* (1953), Alexander Miller's *The Christian Significance of Karl Marx* (1946). *The Christian in the World Struggle*, by Davis McCaughey and M. A. Thomas, a publication of the World's Student Christian Federation (no date but probably 1951), and Alasdair MacIntyre's *Marxism* (1953).

If we turn to the history of Christian ethical thought, the one synoptic book in our period is Richard Niebuhr's *Christ and Culture* (1951), whose importance much exceeds its size. It is designed not to supersede Troeltsch but to correct his historical relativism by a theological one. Niebuhr also substitutes five typical Christian attitudes to the secular world for Troeltsch's three. Richard Niebuhr is not so well known in this country as his brother Reinhold, and a symposium *Faith and Ethics* by his colleagues and pupils, published in America in 1957, is a useful background to his thought. On this whole theme John Baillie's 1945 Riddell Lectures, *What is Christian Civilization?* is partly historical in approach, challenging comparison with T. S. Eliot's even briefer *The Idea of a Christian Society* (1939), which is not.

Particular historical studies of the social influence of Christianity have been few; there is an immense field to be tilled here. S. L. Greenslade's *The Church and the Social Order* (1948) briefly surveys the centuries. A useful account of a particular point is *Christian Pacifism in History* by Geoffrey Nuttall (1958). There is W. D. Morris' *The Christian Origins of Social Revolt* (1949), and from America books like Liston Pope's pathbreaking *Millhands and Preachers* (1944). From the United States of America has also come C. H. Hopkin's *The Rise of the Social Gospel in American Protestantism 1865–1915* (1940), H. F. May's *Protestant Churches and Industrial America* (1949), and R. M. Miller's *American Protestantism and Social Issues 1919–39* (1958), this last rather a catalogue. Scotland has produced Stuart Mechie's Cunningham Lectures for 1957 *The Church and Scottish Social Development 1781–1870*. Methodism's historian in this field is R. F. Wearmouth, whose recent books include *The Social and Political Influence of Methodism in the Twentieth Century* (1957) and *Methodism and the Trade Unions* (1959), but he does not always focus on the most significant points. We could do with more studies like H. F. Lovell Cocks' tantalizingly brief *The Nonconformist Conscience* (1943). The position and role of the Roman Catholic Church naturally attracts attention from within and without that communion. Books by Roman Catholics include *The Catholic Church and the Social Order* by R. A. L. Smith (1943), *The Catholic Church and the Modern World* by E. E. Y. Hales (1957), and Michael Fogarty's *Christian Democracy in Western Europe 1820–1853* (1954). An important non-Roman Catholic study of the influence of that Church in Australian Labour Party affairs from 1948 to 1955 is Tom Truman's *Catholic Action and Politics* (1959).

There have been some studies in the history of Christian thought on questions of sex, marriage and the family, often with an eye to

current controversies. Three books by Sherwin Bailey, which have had a big effect on Anglican thought are *The Mystery of Love and Marriage* (1952), *Homosexuality and the Western Christian Tradition* (1955) and *The Man-Woman Relation in Christian Thought* (1959). With the second book should be compared the rigidity of the Roman Catholic *Morality and the Homosexual* by M. J. Buckley (1960). A good deal of historical material is found in W. G. Cole's *Sex in Christianity and Psychoanalysis* (1956) which is more flamboyant than Bailey's book, as its title implies. A. R. Winnett's *Divorce and Re-marriage in Anglicanism* (1956) is an historical study. The traditional approach is found in the revised 1948 edition of Kirk's *Marriage and Divorce* and in R. C. Mortimer's revised edition in 1957 of T. A. Lacey's *Marriage in Church and State.*

In many other fields there have been few historical treatments of problems in Christian Ethics. The Protestant–Calvinist issue, for example, raised originally by Max Weber, remains where R. H. Tawney left it in the preface to the Pelican edition of his *Religion and the Rise of Capitalism.* But on Church–State relations there is fundamental material in S. L. Greenslade's *Church and State from Constantine to Theodosius* (1954). An American symposium *Christianity and Property,* edited by J. F. Fletcher in 1947, is largely historical and is the first book on the theme since Gore's symposium in 1913.

Turning to systematic presentations of Christian Ethics, to some extent these are written from a confessional basis; but there are encouraging signs that a consensus of opinion and mode of thought can develop across confessional boundaries.

There is, however, one great confessional gap, the absence of Orthodox contributions. One gets the impression that there is not much Orthodox thinking on Christian Ethics. If there is, it does get into English, French or German. Another Christian tradition from which little comes in writing is that of the Society of Friends, though its practice far transcends its theories; and it is good that we have a substantial criticism of the theories by a Quaker in Richard Ullmann's *Between God and History* (1959).

We have no systematic English discussion equivalent to Brumer's *The Divine Imperative*; the nearest approach is Sydney Cave's *The Christian Way* (1949), which is much shorter but covers the same ground and pays more attention to the Bible. It is the best comprehensive text book on Christian Ethics coming from Britain. There is an American equivalent to Brunner in Paul Ramsey's *Basic Christian Ethics* (English edition 1953), a substantial and sensitive book which raises as many theological and philosophical issues as Brunner does. The basis referred to in the title is obedient love. Brunner modified his earlier position in some respects in *Justice and the Social Order* (1945), and his still later thoughts can be found in his Gifford Lectures, *Christianity and Civilization* (1949). Dietrich Bonhoeffer's *Ethics* (E.T. 1955) is interesting because of its author and because it shows a break through from a rather "scholastic" traditional Lutheran ethics. His challenging thoughts on the coming of

age of the modern world and on the need for a "non-religious Christianity" are found in the *Letters and Papers from Prison* and are, of course, later than the *Ethics*. Two large systematic works on Christian Ethics are appearing on the Continent, that of Thielicke in Germany and of Soë in Denmark; there are plans to translate the former into English but not, so far as I am aware, the latter. Another systematic work is A. R. Osborn's *Christian Ethics* which appeared in 1939 and has been rather lost because of the war. It is, however, irretrievably pre-war in tone and not in relation to present theological scholarship or practical situations. C. J. Barker's *The Way of Life* (1946) is a thoughtful but somewhat elusive study. Smaller books which have their uses are *The Law of Christ* by William Lillie (1956), Lindsay Dewar's *The Moral Conduct of a Christian* (1951), and especially James A. Pike's *Doing the Truth* (1955) which is a lively treatment of Christian Ethics as "an extended footnote on the *therefore* which is St Paul's transition between the recital of the mighty acts of God and the charge to live as becomes them".

Most of the best books concerned specifically with the Christian approach to the social, economic and political order have arisen out of work stimulated by the Study Department of the World Council of Churches. There were the volumes coming out of the Amsterdam assembly in 1948, especially *The Church and the Disorder of Society* and *The Church and the International Disorder*; then there was the *Evanston Report* of 1954, and now the study of areas of rapid social change, not yet published. Running through it has been the concept of "the responsible society" which originated in the mind of Dr J. H. Oldham in the preparatory work for Amsterdam, and which will bear further discussion in the light of our present situation. It is worked out fully in terms of the American scene in W. G. Muelder's *Foundations of the Responsible Society* (1959). Behind it lay the thought of the Oxford Conference of 1937 on "Church, Community and State", and the co-operation of many leaders in the ecumenical movement, not least William Temple, two of whose books appeared in our period, *Citizen and Churchman* in 1941 and *Christianity and Social Order* in 1942.

The dominant figure, however, throughout these years has been Reinhold Niebuhr, the "dialectical moralist", who has just retired from his Chair at Union Theological Seminary, New York. His Gifford Lectures *The Nature and Destiny of Man* were published in 1941 and 1942, and there have been many other books, the titles of which are a study in themselves. Among them are *Christianity and Power Politics* (1940), *The Children of Light and the Children of Darkness* (1945), *Faith and History* (1949), *Christian Realism and Political Problems* (1954), *The Self and the Dramas of History* (1956), *The Godly and the Ungodly* (1959), and *Nations and Empires* (1960). An appraisal of his thought, and his own re-assessment of it appeared in America in 1956, *Reinhold Niebuhr, His Religious, Social and Political Thought*, edited by Charles Kegley and Robert Brettall; it concludes with a section by Niebuhr commenting on the comments. A similar volume on Paul Tillich, who has had a perva-

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sive but more indirect influence on Christian Ethics, was published in 1952, under the same editorship. In addition to Tillich's *Love, Power and Justice* (already mentioned) and his *Systematic Theology,* his essays *The Protestant Era* (1948), and *The Courage To Be* (1952) should be noted. The thought of a group of Americans deeply influenced by Reinhold Niebuhr is found in the symposium *Christian Faith and Social Action* (1955), edited by J. A. Hutchison. There is also Harland's *The Theology of Reinhold Niebuhr* (1960). Although there is less explicit biblical exegesis in his writings than in most of Barth, Niebuhr shows a more sure Christian judgment because he is more alive than Barth to the biasses which distort our judgments and also because he takes more care over empirical data.

It has been left to an American Jesuit, Edward Duff, to survey *The Social Thought of the World Council of Churches* (1956), and on a considerable scale. He detects a cleavage in it between those who favour an "ethic of inspiration" and those who favour an "ethic of ends". This cleavage goes back into the history of Moral Philosophy as well as of Christian Ethics. In some ways Barth, Brunner and Bonhoeffer would come under the former category. But it is doubtful whether such a sharp distinction is necessary. Certainly an ethic which pays no attention to the probable consequences of actions will not do, and the whole bent of ecumenical studies is against it. Fr Duff also draws attention to "middle axioms", or intermediate norms between general affirmations of faith and detailed conclusions of policy. Based upon empirical evidence they can—if they are agreed upon by a significant cross-section of Christian opinion—be a useful approach to the world of the orders or structures of society (or mandates, to use Bonhoeffer's term), without giving particular policies, which involve many speculative empirical elements, or unqualified Christian sanctions. They are discussed in John Bennett's *Christian Ethics and Social Policy* already mentioned, and could be developed further in the ecumenical movement. On both these issues the appendix to the Report *The National Church and the Social Order,* also previously referred to, has useful material.

One British theologian who has contributed to a sound approach to social ethics is A. R. Vidler in his *Christian Belief and This World* (1956) and *Essays in Liberality* (1957). Smaller books include *Studies in Christian Social Commitment,* edited by John Ferguson (1954), which has a pacifist slant, *Christian Social Ethics* by Bertrand Coggle and John Byrnes (1956), a modern statement from Nonconformity, two books by John Bennett, *Christian Realism* (1941) and *The Christian as Citizen* (1955), and *Christians in Society* by Edwin Barker and Ronald Preston (1939) whose only importance now is its effort to explain why Christians differ on most questions of Christian Ethics and why justification by faith must be the basis of Christian living.

Whilst it is true that Christians must obtain the empirical data which defines the content of their judgments from the relevant sources, mostly secular, it is also true that these sources and the disciplines underlying them do usually have some ultimate frame of

reference which may or may not be consonant with the Christian position. One would therefore like to see more examples of a Christian critique of different disciplines. In some it does happen. To take Medicine as an example one thinks of D. T. Jenkins' *The Doctor's Profession* (1949), Willard Sperry's *Ethical Basis of Medical Practice* (1951), Joseph Fletcher's *Morals and Medicine* (1955), Vincent Edwards' and Gordon Scorer's *Ideals in Medicine* (1958), and a number of Roman Catholic books. It happens to a considerable extent in Psychology and Psychiatry and in Education so that it is not possible to go into details here. In Economics the debate between Frank Knight and Thornton Merrian, *The Economic Order and Religion* (1947) is an example, though not a very good one. D. L. Munby's book, already mentioned, is another, and there is a brief discussion in J. F. Sleeman's *Basic Economic Problems* (1951). On a wider front there is Langmead Casserly's *Morals and Man in the Social Sciences* (1950) and Werner Stark's elegant but elusive *Social Theory and Christian Thought* (1959). In History there is Herbert Butterfield's *Christianity and History* (1949). There is scope for much more work along these lines, and it could well be done co-operatively and in groups.

A full account of work on particular contemporary ethical problems in the period 1939–60 would make this survey exceed all reasonable bounds. It must suffice to give some indication of the scope of studies bearing on the various structures of society to-day. In the order of marriage, the family and sexual problems, there have been many books, and especially excellent work sponsored by the Church of England Moral Welfare Council. Richard Fagley's *The Population Explosion and Christian Responsibility* (1960) is an American contribution arising out of ecumenical discussion. Christian thought has made notable advances in this field. On the borderland between personal and public problems Benson Perkins has produced a revised edition of his *Gambling in English Life* (1958) which should be compared with the Church of England report already referred to. On alcoholism 1960 has seen the publication of Lincoln Williams' *To-morrow we'll be sober.* On suicide there has been Paul-Louis Landsberg's *The Experience of Death and the Moral Problem of Suicide* (1953).

Some books on the economic order have already been noted. There is also Edward Rogers' 1957 Beckly Lecture *God's Business,* and there have been two Roman Catholic studies on usury. In America John D. Rockefeller enabled the Federal Council of Churches to sponsor a large scale enquiry into "the ethics and economics of society". No strings were attached! The result was embodied in six substantial books of which the most important are *Goals of Economic Life* and *Christian Values in Economic Life* (1953 and 1954). On industry there is C. H. Northcott's *Christian Principles in Industry* (1958) written by the leading authority in this country on Personnel Management. Dislike of "Christian Principles" should not blind us to its significance. Sir George Schuster's Beckly lecture of 1951 *Christianity and Human Relations*

in Industry is an earlier and shorter discussion in the same field. There was a spate of writing after the war directed to a recovery of an adequate Christian doctrine of daily work. Alexander Miller's *Christian Vocation in the Contemporary World* (1947) was an early example. Among others J. H. Oldham's *Work in Modern Society* (1950) was the most important. W. R. Forrester's *Christian Vocation* (1951) pays more attention to a Calvinist background, and Wingren's *The Christian's Calling* (translated from the Swedish in 1958) is explicitly Lutheran. On leisure the only book known to me is Pieper's *Leisure the Basis of Culture* (English edition 1952).

Many of the books already mentioned have covered the political order. It is noteworthy that books representing what may be called the "Christian Left" position, of which there were a number in the 1930's, have dried up since 1939. One example, however, is the symposium *Return to Reality* edited by Stanley Evans in 1954, and perhaps another is George MacLeod's *Only One Way Left* (1958). On the State, A. R. Vidler in his study of Gladstone *The Orb and the Cross* (1944) uncovered some permanent issues, but the most comprehensive book is John Bennett's *Christians and the State* (1958), though it is written very much in relation to the American situation. On racial problems there is only Philip Mason's *Christianity and Race* (1946) and on punishment Sir Walter Moberly's 1951 Riddell Lectures *Responsibility.*

There has been less written on the international order than one would expect. A few books have been mentioned already. In addition there is Christopher Dawson's *The Judgment of the Nations* (1943) and two books by Herbert Butterfield, *Christianity, Diplomacy and War* (1953) and *International Conflicts in the Twentieth Century* (1960). Christian thought is obviously moving very uncertainly in the age of nuclear weapons, witness the title of the recent American book by K. W. Thompson *Christian Ethics and the Dilemmas of Foreign Policy.* In this connexion the brief Roman Catholic symposium *Morals and Missiles* (1958) should not be overlooked.

Lastly there is the Church's attempts to apply sociological techniques to itself, or to draw upon the conclusions of others. There have been a number of surveys of religious opinion in places such as Derby or York, and there is the notable study of Sheffield by E. R. Wickham, *Church and People in an Industrial City* (1957). R. H. T. Thompson's *The Church's Understanding of Itself* (1957) is a sociological investigation into four Birmingham parishes. But there has been no work in this country comparable to Joachim Wach's *Sociology of Religion* (1944) or J. M. Yinger's *Religion, Society and the Individual* (1957), and we are far behind the Roman Catholic Church in France in using sociological analysis.

Along with the concern for an adequate Christian witness in the structures of life has gone a concern for the renewal of the laity in congregational life and worship and in the world, which has expressed itself in books by Kraemer, Conger, de la Bedoyere and many others. To pursue this theme would take us too far afield. One of the difficulties in Christian Ethics is the vast range it must cover

without losing its roots in the biblical revelation of God in Christ from which it derives its challenge and draws its power.

(*Concluded*)

Ronald Preston

The Proposed New Theological College

It has been a scandal for some years now that although the number of ordinands selected for training has remained and is still below that which is needed to replace existing losses in the ranks of the clergy, the theological colleges are over full, and mostly have a waiting list of one to two years. So the selected are naturally re-selected, and it not infrequently happens that one of the more beta-ish candidates, with the passport of "recommended for training" from his Selection Conference, is rejected by college after college, until at last he is given a place three years ahead of his application. Against such a background as this, any plans for extending the facilities for ordination training are to be welcomed, and since most of the existing colleges are bursting at the seams, there is everything to be said for grasping the nettle and founding at least one new and large Anglican seminary.

According to the Interim Report, presented and adopted last autumn, a new graduate theological college is proposed, with places for 120 students. The authors of the report have in mind not only the present shortage of theological college places but also the post-war "bulge", which will reach the universities in 1962–5, and which will (we hope) produce more ordinands. The proposed college is to be sited in a modern university with a theological faculty,[1] and with access to departments of sociology, psychology, etc., in the setting as a large modern city. There is to be no G.O.E. Rather, the college would cater for (a) students who have already taken a degree in theology, who would do a further two years of study; (b) students with final degrees in other subjects, who would do a theological degree in two years and spend a further year in more personal and pastoral training; (c) research students (whether already ordained or not) who would pursue studies in "applied theology".

No one can doubt that this proposal is in principle admirable and desirable. Does it fit the actual need of the next ten years?

(1) The Church of England has lagged behind the Free Churches in using the excellent facilities for honours degree courses in theology provided by many of the red-brick universities. We certainly need—quickly—more theological graduates, and we have concentrated too much on Oxbridge as the source of supply. There is in fact a general dearth of theologically competent clergy in the dioceses (as every director of Post-ordination Training knows), and young men of

[1] *V.* Alan Richardson, "Theology in the Modern Universities", Theology, March 1958.

promise are sought after all too soon by the existing staff-hungry theological colleges, and the universities themselves. The recent C.A.C.T.M. decision to encourage men to read theology at the university was overdue. The case for at least one new theological college in a place like Manchester or Nottingham is very strong.

(2) Those responsible for a new college sponsored by the whole Church will have to choose between simply taking a safe middle line in churchmanship, a central place in the Anglican spectrum, and making a real effort to comprehend the Catholic–Protestant diversity of the C. of E. This is a good contemporary choice to have to make, and it is to be hoped that the latter will be chosen. It is more possible to-day than it has been for some time to hold together in fruitful tension the coherences of thinking which characterize the "wings" of our church.

(3) But the important question concerns the overall analysis of the ordinands which the Church selects for training. What is the present proportion of cream to skim-milk, and what grounds have we for supposing that the proportion will improve?

This question is being widely discussed in general terms at the moment, as the English universities make plans to expand. It is well known that in Scotland one in every 300 or so goes to a university, whereas in England the proportion is one in every 600. Of what quality is the untapped English potential? Such evidence as there is suggests that there is no great reserve of firsts and 2–1s; the people who do not go to university now but who will get in during the next ten years will mostly belong to the beta-to-beta-minus (or lower) group. The cream is already getting there, and is fairly constant in quantity; the reserve is—no doubt university-worthy—milk. In any case, under our very competitive system the present trend is for Oxbridge to collect more and more of the best quality cream, and for more and more milk to go to Redbrick. No one is clear how this trend can be arrested or reversed.[1] We therefore have general grounds for doubting whether 120 *new* ordinands capable of top-level theological study will emerge *in addition* to those taken by the existing theological colleges which cater for graduates.

It must be said that the statistical trend of the Church's own figures supports this analysis. Between 1956 and 1959 the proportion of graduates among those ordained has varied between 48 and 51 per cent. Roughly one quarter (less in 1958, more in 1959) of the graduates do not read for an honours degree. In the diocese of Bristol at the moment there are 55 men, all "recommended", and at different stages of training; 26 will read or have read for an honours degree, 12 for a general or pass degree (including A.K.C., etc.), 17 are non-graduates. We may reasonably expect a higher proportion of university ordinands, as the universities expand. But there is little justification for supposing that the new men will be cream rather than milk.

There is then a statistical probability that the new college *as now*

[1] *V.* Michael Young, "Pressure at 18-plus", art. in *The Listener,* 2nd June 1960.

proposed will not cater for an untapped potential but will cream graduates off the existing colleges, thereby causing changes to ripple out through the whole system. Lincoln, e.g., may end up as a "Warminster" to a Nottingham, using its admirable local facilities in this way for theological graduates from the new college. Whatever else may be said, this would be a new and drastic treatment of the problem how best to cope with theological graduates, who at present spend two years in a college largely geared to G.O.E., and often feel themselves not sufficiently catered for.

The question should be asked whether this would result in a double standard in the ministry. The present colleges, "graduate" and "non-graduate" alike, in spite of their diversities of tradition, share a common organization centred upon doing all or part of G.O.E. The name of one's theological college does not, as such, stigmatize. Some people fear the emergence of a new distinction between "U" and "non-U" colleges. How seriously ought we to take this?

(4) The real weakness of the new scheme, as it seems to me, is that it leaves the training of the pass-degree men and non-graduates untouched. If we are going to have an experiment of this kind, ought it not to relieve the pressure of numbers more equally? If the theological faculty of a modern university ought to be used for men reading honours, would not the extra-mural facilities be equally useful for the others? (In this connexion the Southwark experiment deserves to be watched closely.) Would it not fit the expected recruitment figures better if we tried out a college with two wings, containing (say) 60–70 honours men and 60–70 pass or diploma men (more non-graduates will be getting a university place), combined in one seminary? That might reduce the general repercussions in the existing colleges. It would also provide an opportunity for exploring new patterns in the "professional" part of the training, with all types of ordinands simultaneously.

Certainly, whatever form the new college takes, we should welcome the chance of more time and attention for the more neglected part of an ordinand's training. Men need a much more thorough grounding in how to teach, how to communicate with both children and adults. Many would profit from more acquaintance with modern psychology and psychiatry. The tradition of the gentleman-amateur dies hard. A new non-G.O.E. college would perhaps be a test-bed of new ways. Let us hope the opportunity will be fully used.

Basil S. Moss.

Revised Reviews: II — G. K. Chesterton's Orthodoxy (1908)

"To me, the decline in Gilbert's reputation since his death is not surprising," says Nicholas Bentley, one of G. K. C.'s many godsons, in his somewhat mordant autobiography, *A Version of Truth*, and

adds, "Except for a handful of poems about which future opinions will probably differ, the bulk of his work, like most of what is written by professional journalists, was only of passing interest."

This verdict will certainly be challenged by many, and not least by Christians who have recognized in Chesterton a prophetic voice. That penetrating writer, Dr Figgis, whose teaching had a marked influence on the thought of churchmen in the early years of the century, hailed G. K. C. as a gifted champion of that orthodoxy which he so brilliantly defended in his best-known book. If alternative titles had been the fashion when it appeared, it might have been called "Orthodoxy, or The Tables Turned". In *Orthodoxy* he takes some of the common allegations and shows how they contradict each other, or on what slender grounds they are based. Thus, he has no difficulty in disposing of the argument, then common and still current, that all religions are essentially the same, for all employ the same "apparatus" of worship, temples, priests, festivals, fasts, etc. Two newspapers may present much the same appearance and make use of similar material and "lay-out", but their message is far from identical. The religions of the world may not differ very widely in rites and forms; they do differ profoundly in what they teach.

Christianity, as Chesterton was never tired of repeating, proclaims the dignity of man. If man is worth saving, he is worth something. "One can hardly think too little of oneself; one can hardly think too much of one's soul." Free Will is man's prerogative, so that "life is not like a sum which can have only one answer. It is more like a story which we are still writing." That is a vigorous and manly faith.

But there is the fact of Sin. It is a consequence of Free Will. "There is a corruption in the world which prevents things from getting better and better. It is not true to say that if you merely leave a thing alone, it will stay as it was. Deterioration is a fact. The man who was chosen as the champion of the people may become their tyrant. The newspaper which began as the organ of liberty may lend itself to tyranny." This is what the Christian religion has always believed. "It has always maintained that men were naturally backsliders. . . . This suspicion, sustained through the centuries, you (being a vague modern) call the doctrine of Progress. If you were a philosopher, you would call it the doctrine of Original Sin." The old-fashioned and unpopular doctrine turns out to be a bracing and energizing truth. For "there is a bias in man like the bias in the bowl. To correct that bias is the first step towards hitting the mark." This is not unlike what Reinhold Niebuhr has been urging, that nothing can save mankind but "man's realistic vision of his own imperfectibility", i.e. his sense of sin.

Chesterton's discovery of the Faith led to the discovery of the Church. It is a living teacher. "The man who lives in contact with what he believes to be a living Church is a man always expecting to meet Plato and Shakespeare to-morrow at breakfast. He is always expecting to see some truth that he has never seen before." Chesterton will have nothing to do with the popular supposition that the

Church wishes to bring us back into the Dark Ages. "The Church was the only thing that ever brought us out of them." It was the one path across the Dark Ages that was not dark.

Orthodoxy came at the right moment. The idol of Progress was already beginning to totter. When Chesterton was writing in the *Daily News*, he soon discovered that Progress was leading him in a different direction from that of his colleagues, who regarded him as a reactionary. He was not prepared to pay homage to the popular idol. "It is easy enough to say that the world is getting better by some mysterious thing called 'Progress'—which seems to mean Providence without Purpose. . . . What we need is not the assertion that other people are going to the dogs, but the confession that we have only just come back from the swine. We are the younger generation, in the sense of being the Prodigal Son." The conversions of great men were not simply the following of an evolutionary curve. St Paul did not pretend that he changed imperceptibly from a Pharisee into a Christian. Man must ask himself what he is moving towards as well as what he is moving away from. And that is a question which leads direct to theology.

Chesterton turned the thoughts of many Christian Socialists to the need for thinking out their dogmatic basis. It was impossible to go on simply as a Socialist body with a Christian complexion. Dogma is essential and broadminded Socialists of the Kingsley type found themselves obliged to move in the direction of greater dogmatic definiteness. "There are only two kinds of people," said G. K. C., "those who accept dogmas and know it, and those who accept dogmas and don't know it." It was the mission of Chesterton (and how valuable was the insistence coming from a layman) to convince his fellows that dogma was nothing to be ashamed of. "Subtle distinctions," he pointed out, "have made simple Christians. All the men who think drink right and drunkenness wrong, all the men who think marriage normal and polygamy abnormal, all the men who think it wrong to hit first but right to hit back, all the men who think it right to make statues but wrong to worship them—all these men, when we come to think of it, are making subtle theological distinctions." Dogmas are not what the Victorian liberals would have called "dry-as-dust" but are vital and inspiring. "Of these courageous and invigorating conceptions Christianity has infinitely more than any other culture; the idea of Free Will, the idea of Charity, the clean wind of Hope."

The dogma that the end of man is to glorify God was the basis of any true theology and of any valid sociology. The confusion between means and ends was the denial of this truth, and against it Chesterton continually protested. "To dwell on the means to the exclusion of the ends is as if a starving man were to throw away the turnip that he might eat the spade." Social progress largely concerned itself with means; it is religion which considers ends. Man's ultimate destiny is easily lost sight of. The modern world ignores it. "Christianity means a holy donkey going to the Temple. The modern world means a lost donkey going nowhere."

Chesterton was not a Socialist. At a great meeting at the Church House, Westminster, convened by the Church Socialist League, he began a speech by declaring "I am not a Socialist". When the laughter had subsided, he went on "I am merely a revolutionist". His attitude was the result of his concern for the eternal, and of his sympathy with those who "have difficulty in keeping body and soul together, for they have difficulties not only with the body but with the soul". The scales were weighted in favour of the rich, but Christian dogma protects the poor. "If we wish to protect the poor, we shall be in favour of fixed dogmas and clear rules. The *rules* of a club are occasionally in favour of the poorer member. The *drift* of a club is always in favour of the rich one". Such an outlook would have scant sympathy with bureaucracy. Chesterton adopted the Distributist solution because he had no confidence in the Utopias of the sociologist. "Utopia is generally the world that the author wants, never the world that the world wants. The agriculturalists who sighed for three acres and a cow would get at the hands of the bureaucrats three acres of forms and a committee." Chesterton's intense sympathy with the lot of the poor was expressed in his saying: "I reverence those great men who had the courage to die; I reverence also those little men who have the courage to live."

The influence of Chesterton upon the Socialist movement may have saved it from allying itself with Communism which, like Fascism, is essentially totalitarian. His influence upon the Church was more profound. Though there are probably fewer priests who join any political party, there are great numbers who are in sympathy with what, for want of a more accurate term, we must call the Social Gospel. When they decline to attach themselves to any party, it is not due to timidity. It is not that they fear that the politicians will go too far, but that they doubt whether they will go far enough. Indeed, Labour leaders have said that the program of the Malvern Conference in 1941 went a good deal further than any policy which had been submitted to the electorate. The Christendom Group seems most nearly to have absorbed Chesterton's principles and the rediscovery of the medieval guiding principles, the Just Price, the prohibition of usury, the functional view of society, are threads which must be taken up again and related to modern conditions.

Marcus Donovan.

The History and Theology of the Methodist Covenant Service

It was in the 'forties and 'fifties of the eighteenth century that John Wesley established most of the characteristic institutions of the Methodist Societies. For example, on 11 August 1755, he held the first Covenant Service. The idea of doing so had been not very far from the front of his mind for some years. At least since Christmas 1747 he had been urging his people to make or renew their covenant

"that the Lord should be their God", and he had more than once preached a series of sermons on Moses' Covenant, from Deuteronomy 29. 10, on Josiah's, from 2 Kings 23. 3, and on that entered into by Judah under King Asa, from 2 Chronicles 15. On 6 August 1755, he informed the London Society that "the joining in a covenant to serve God with all our heart and with all our soul" was an excellent means of increasing serious religion, and prepared them through prayer and fasting to undertake such a commitment. Then for 11 August the Journal records: "At six in the evening we met for the purpose at the French Church in Spitalfields. After I had recited the tenor of the covenant proposed, in the words of the blessed man, Richard Alleine, all the people stood up in testimony of assent, to the number of about eighteen hundred persons. Such a night I scarce ever saw before. Surely the fruit of it shall remain for ever."

The notion of a covenant with God, both personal and corporate, was an integral part of the English Puritan tradition, and Wesley, himself of Puritan forebears, was here appropriating, for his purpose of spreading Scriptural holiness throughout the land, something which was highly congenial to one side of his nature. His genius was shown, as so often, not in conceiving new ideas, but in adapting old ideas to his purposes and giving them practical expression. The only original element in Wesley's Covenant Service is that he turned into a congregational rite what had previously been a single act of personal or public dedication.

Richard Alleine (1611–81), whose words Wesley used, was Rector of Batcombe in Somerset from 1641 until the Act of Uniformity in 1662. He was a mildly monarchistic Puritan, and was at first prepared to remain in his parish after the Restoration of King Charles II. But the ejection of his fellow-thinkers caused him to withdraw, voluntarily, for conscience sake; and for the rest of his life he was an unauthorized preacher and writer, though many of his theological opponents paid warm tribute to his character and his writings. His most notable work was *Vindiciae Pietatis* (1663), from which Wesley borrowed his Covenant Service.[1] He begins the book by a long description of a "Precisian", who is, he says, not a Pharisee, but a "sincere, circumspect Christian". Then he applies this by an exhortation to the ungodly, urging them to choose Christ, to embark with Christ, and to resign themselves to God in Christ; to do this they must utterly despair of themselves and utterly rely on the promises of God; and they must be entirely content that Christ should appoint their work and station, whether it be higher or lower, afflicted or prosperous. This is the essence of Christianity. Christ will have no servants but by consent; and Christ will accept no consent but in full to all that he requires. He will be all in all, or he will be nothing. Alleine reinforces his exhortation by Scripture at every point, and goes on to recommend, in strong terms, the completion and confirmation of all this by a solemn covenant, as in Deuteronomy

[1] Wesley published the work in Volume 30 of his *Christian Library* in 1755; it is in Volume 18 of the 1824 edition of this collection.

26. 17, 18: "Thou has avouched the Lord this day to be thy God . . . and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee." For the form that the Covenant should take Richard Alleine recommends some directions which he has recently found in the writings of a "dear friend". These include injunctions to lay hold on the Covenant of God and to rely on his promises and his strength, to resolve never to go back, to make the Covenant with prayer at a certain time, and to put it into writing and sign it. Then he adds a prayer by the same "dear friend", written in the first person singular, emphasizing the depth and extent of personal sin and the answering mercy of God, making the terms of the Covenant as express and explicit as possible by using the language of the Marriage Service ("for richer, for poorer, in sickness and in health"), and ending with the words: "And the Covenant which I have made on earth, let it be ratified in heaven!"

The "dear friend" whose form of words is so strongly recommended was certainly Joseph Alleine (1634–68), Richard's son-in-law, who was ejected from Taunton Parish Church in 1662 and continued preaching until death in spite of much persecution; the book from which Richard quotes is *An Alarm to Unconverted Sinners*,[1] which seems to have had a very large sale in spite of the veto put upon it after 1662. It should be noticed that Joseph Alleine's Covenant was for the unconverted, and that Richard intended it for such in the first place. But Richard, in a later passage of the *Vindiciae Pietatis*, urges those already in Christ to renew their Covenant in the same terms at times when they have fallen into sin or trouble, or when they are approaching the Table of the Lord.

From 1755 onwards Wesley followed the practice of holding a Covenant Service more and more widely every year. At first he held it on any day that was convenient; then it became the practice in London to hold it regularly on 1 January; when the Chapel in City Road, London, was opened in 1778 the service was transferred to the first Sunday of the New Year, and this practice gradually became more or less universal, and has so remained. The general procedure was for Wesley, or other officiating ordained minister, to open the service with a hymn and prayer, and then to read the chosen words of Richard Alleine, including the passage summarized above and ending with the directions and prayer borrowed from Joseph Alleine; the people then signified their acceptance of the Covenant by standing, or raising their hands, or both (they were not asked to subscribe any document). The service ended with a further hymn and prayer. Charles Wesley did not write any hymns expressly for this service, but his hymn on Jeremiah 1. 5 quickly became associated with it:

> Come, let us use the grace divine,
> And all, with one accord,
> In a perpetual covenant join
> Ourselves to Christ the Lord.

[1] Published by Wesley in Volume 24 of the *Christian Library* (Volume 14 in the 1824 edition).

No doubt Wesley permitted slight variations in the words used, but one thing did not vary: a celebration of the Holy Communion was conjoined with the Covenant Service, normally as its consummation, but in one recorded instance (presumably experimental) at its beginning. All members of the Societies were expected to attend, but others were not invited; the sole condition of membership was, however, a "desire to flee from the wrath to come".[1]

Wesley's *Directions for Renewing our Covenant with God*, published as late as 1779, did not find a place in his *Sunday Service of the Methodists*, or other early Methodist Prayer Books, but was probably used, more or less *verbatim*, by Wesleyan Methodists for the next century; American Methodists, Primitive Methodists and the smaller British Methodist groups do not seem to have had a Covenant Service. In 1882 the Wesleyan Methodist Conference included Directions and a Service for making and renewing a Covenant with God, with a special set of Directions for the private use of Penitents, in *Public Prayers and Services for the Use of the People called Methodists*; unfortunately there is no mention of the Communion Service, perhaps because of the anti-Catholic trend in parts of Methodism in that particular period of its history.

The Covenant Service which is used to-day in all parts of British Methodism was issued in 1936, shortly after, and as a result of, the reunion of the Wesleyan Methodist, Primitive Methodist and United Methodist Churches. It omits a great deal of Richard Alleine's introductory material, and proceeds, after the traditional Covenant hymn and the reading of John 15. 1–8, to an exhortation, reminding the people of the New Covenant mediated by Jesus Christ, and continuing: "On one side the Covenant is God's promise that He will fulfil in and through us all that He declared in Jesus Christ. . . . That His promise still stands we are sure, for we have known His goodness and proved His grace in our lives day by day. On the other side we stand pledged to live no more unto ourselves, but to Him who loved us and gave Himself for us. . . ." After this come congregational acts of Adoration, Thanksgiving and Confession, the words of which are almost purely scriptural, and the forgiveness of God is proclaimed in the words of 1 John 1. 3–10. Then, after a hymn, come the Invitation to the Covenant and the Covenant itself. Here we are back in the language of Richard and Joseph Alleine, abridged and slightly modified: ". . . This taking of His yoke upon us means that we are heartily content that He appoint us our place and work, and that He alone be our reward. Christ has many services to be done; some are easy, others are difficult; some bring honour, others bring reproach; some are suitable to our natural inclinations and temporal interests, others are contrary to both. In some we may please Christ and please ourselves, in others we cannot please Christ except by denying ourselves. Yet the power to do all these things is assuredly given us in Christ, who strengthened us. . . ." Then, at the invitation of the

[1] For a fuller account of Wesley's "use" see F. Baker in *London Quarterly Review*, July 1955, pp. 215 ff.

minister, the congregation says together the words of the Covenant:

"I am no longer my own, but Thine. Put me to what Thou wilt, rank me with whom Thou wilt; put me to doing, put me to suffering; let me be employed for Thee or laid aside for Thee, exalted for Thee or brought low for Thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily yield all things to Thy pleasure and disposal.

"And now, O glorious and blessed God, Father, Son and Holy Spirit, Thou art mine, and I am Thine. So be it. And the Covenant which I have made on earth, let it be ratified in heaven. Amen."

The Holy Communion, from the Sursum Corda, follows immediately.

It cannot escape notice that the intention and language of the Service are biblical throughout. The basic idea of "covenant" is used in its various scriptural senses, with the final completing emphasis on the New Covenant in Christ, which the worshippers solemnly appropriate by personal and corporate commitment of themselves to him. The introductory exhortation is largely a *catena* of New Testament passages (such as Hebrews 12. 24; 12. 2; Galatians 2. 20; Ephesians 4. 4); the acts of Adoration, Thanksgiving and Confession are partly express quotations of Scripture, partly immediate applications of its content; and John 15. 1–8; Psalm 51. 1, 2 and 10, and 1 John 1. 3–10 are read in full at various points. The Invitation to the Covenant and the Covenant itself consist entirely in the drawing out of Scriptural ideas, especially Pauline ones: compare, for instance, "I have learned, in whatsoever state I am, therein to be content. I know how to be abashed, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me" (Phil. 4. 11–13) with "this taking of His yoke means that we are heartily content that He appoint us our place and work. . . . Christ has many services to be done: some are easy, others are difficult; some bring honour, others bring reproach. . . . But the power to do all these things is assuredly given us in Christ, who strengtheneth us"; and with "let me employed for Thee or laid aside for Thee, exalted for Thee or brought low for Thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily yield all things to Thy pleasure and disposal".

The notion of making a Covenant with God, of "engaging oneself to the Lord", goes back through the English Puritan tradition, itself largely Calvinist in inspiration, to Calvin himself, who says in the course of his discussion of vows and his vigorous condemnation of the frequent and insupportable vows required by the Roman Church: "There is one vow common to all believers, which taken in Baptism we confirm, and as it were sanction, by our Catechism [i.e., presumably, in our profession of faith], and partaking of the Lord's Supper. For the sacraments are a kind of mutual contract by which the Lord conveys His mercy to us, and by it eternal life, while we in our turn promise Him obedience. The formula, or at least substance, of the vow is, that renouncing Satan we bind ourselves to the service of

God, to obey His holy commands, and no longer follow the depraved desires of our flesh. It cannot be doubted that this vow, which is sanctioned in Scripture, nay, is exacted from all the children of God, is holy and salutary. There is nothing against this in the fact, that no man in this life yields that perfect obedience to the law which God requires of us. This stipulation being included in the covenant of grace, comprehending forgiveness of sins and the spirit of holiness, the promise which we there make is combined both with entreaty for pardon and petition for assistance." (Institutes 4. 13. 6.)

Nor shall we go far wrong if we detect in the Service doctrinal implications which are strictly conformable with Lutheran teaching on justification and sanctification. Wesley certainly believed that a state of Perfect Love was attainable in this life by the gift of the Holy Spirit; but he held that it had actually been granted to very few, and the Covenant Service both in its original and in its modern form assumes that Christians are undoubtedly *simul justi et peccatores*. This comes out very clearly in the definite confessions of sin which are enjoined. Then again, the acceptance of the ordinance that Christ should "appoint us our place and work" is rightly interpreted in the terms of a Lutheran doctrine of vocation. Above all, the Service is incomprehensible unless it starts from complete reliance on the Covenant of God, his grace, his mercy, and his promises, which are referred to again and again as the sole ground of our approach to him.

But, of course, the distinctive quality of the Service lies in its full expression of the spiritual ethos of Methodism at its best and most genuine. This ethos is sometimes interpreted as an intense emphasis on religious experience, as furnishing the content of worship and the only reliable substance of doctrine; or even as merely a sincere but superficial brotherliness; in other words, as something almost purely subjective. There have been times, notably in the nineteenth century in England, and there may still be places, where Methodism has degenerated to precisely that; but any Methodist who is aware of his traditions and of the real sources of his Church's vitality through two centuries and over large areas of the world would claim that such degeneration marks only a temporary phase. The survival of the Covenant Service through the worst periods of demoralization and its effectiveness to-day are sufficient testimony to the truth of that claim. There is nothing even remotely subjective about the Covenant Service: the experience of the worshipper, his opinions and his programs, do not come into the picture; God's work, God's Word, God's grace, God's Covenant, are in the centre—it is our part only to respond and to yield ourselves.

From this come the other Methodist "notes" of the Service: Fellowship, which is the togetherness in Christ of those who belong to each other because (and only because) they belong to Christ who has redeemed them all, and therefore, very naturally, make their vows to God together; Evangelism, for the offer of God's mercy is not only to those who are already justified by his grace, but also to all who "desire to flee from the wrath to come", or in modern

Methodist parlance, "desire to be saved from their sins through faith in Christ"; Assurance, not on the ground of human experiences or feelings, but because his Covenant stands for ever and his promises are not broken; Sanctification by grace, not by removal from the world, but by the fulfilment of our vocation in the place and work which he shall appoint; and finally Thanksgiving, not only in the opening act of Thanksgiving, but still more in the celebration of the Eucharist in which the whole service culminates.

It will be seen that although the Covenant Service is distinctively Methodist, and expresses, better, probably, than any other Methodist practice, the Methodist ethos, it is in no sense exclusively Methodist; and Methodists hope that whatever else they may be allowed to contribute to the Ecumenical Movement, they will at least be allowed to contribute this, which has been the source of continuous benefit to them, and ought therefore to be available to the whole Church. It is, no doubt, in this hope that it has been printed in the last edition of *Venite Adoremus* (1951), the book of services published by the World Student Christian Federation for use in the Ecumenical Movement.

Rupert E. Davies.

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LETTERS TO THE EDITOR

THE PROBLEM OF THE BAPTISTERY

Dear Sir,

I applaud Professor Davies' article on the subject of the architectural setting for the administration of holy baptism. I like his proposals, and the way in which they express the principles he derives from the plans of early baptisteries. But I am a little uneasy about the way in which these principles and proposals tie up with the understanding of the doctrine and practice of Baptism in the

Church to-day. The type of setting he envisages is admirably suited to the administration of infant baptism as it is carried out in many, if not most, of our parish churches in this country—the 1928 Service, with the parents, godparents and a few friends, standing for the whole time.

But may we not hope for better things? The Introduction to the Report of the Church of England Liturgical Commission *Baptism and Confirmation* (November 1958) states (p. x):

> "In the New Testament Adult Baptism is the norm, and it is only in the light of this fact that the doctrine and practice of Baptism can be understood. . . .
>
> "In drafting the Baptism services our chief concern has been to relate the pouring of the water to the making of the act of faith. In early times the two were apparently simultaneous, the act of faith constituting the 'Form' of the sacrament, of which the water constituted the 'Matter'."

I want to suggest that it is this kind of thinking that is leading to the practice in many modern churches of locating the font close to the altar and pulpit, and that this practice is not in any way consequent upon Calvin's "Draft Ecclesiastical Ordinances"—not that I can really think Professor Davies believes it to be!

I have not visited any of the churches Professor Davies mentions. I have, however, seen the new church of St John, Causton Street, Westminster, which has the font "balancing" the pulpit, i.e. it is in the position usually occupied by the lectern. In fact, in this case, the font cover is also a bookstand, and the font, therefore, serves a dual purpose. I would like—in company with Mr Campbell, if I understand him aright—to see the holy scriptures *read* from the place where they are intended to be *expounded*—the pulpit. We then have pulpit and font, standing for faith and baptism, word and sacrament, the dual emphasis necessary to be maintained throughout the life of the individual Christian and the Church as a whole.

This arrangement fits in well with both the Liturgical Commission recommendations quoted above. And if the recommendations of all our Prayer Books—as well as of the Liturgical Commission—are ever to be put into practice and baptism administered *publicly*—i.e. in the face of the congregation—then this position for the font is the only practicable one, unless a portable font is to be used. While I think that this can be done with good effect—as Mr Campbell suggests—especially where a "font-in-the-corner" is inherited, surely Professor Davies is right in saying that in a *new church building* "the Greater Sacrament" (as it has been called) deserves a permanent architectural setting.

The symbolism of "six" and "eight" is probably quite intelligible when explained. It seems to be the only way we have of symbolizing death and resurrection—at any rate it is not open to serious misunderstanding. The symbolism of the "conventional" layout of the church building, with the font placed at the entrance, I find is often misunderstood, or misapplied. Taken as symbolic of baptism as entrance into the Church it is good, but I have come across many who press this symbolism further, ignoring anything but infant bap-

tism, and explain the symbolism of the church building, in terms of the individual Christian life, as a sort of "progression", thus:

Font:	Baby baptized.
Pews, Lectern, Pulpit:	Child taught.
Chancel step:	Young person confirmed.
Altar:	Communicant comes week by week.

I am sure that anyone who takes the trouble to work out the implications of this on the newly confirmed will give some thought to the "altar-font-pulpit" layout, even if they do not start planning, like George Potter in his delightful story in *Father Potter of Peckham* (p. 30) for some "accident" to remove the font from the entrance of their church.

7 Kent Avenue,
Ashford.
Kent.

Yours faithfully,
Derek A. Atkinson.

CODRINGTON COLLEGE

Dear Sir,

Readers of Fr Anselm Genders' account of Codrington College in your December number cannot fail to be moved by the unsteady history of the College and the devotion which has kept it going and re-founded it through so many vicissitudes since 1745. But is it not plain that the College is now in the wrong place? The foundation and development of the University College of the West Indies has underlined the need for raising the standards of the Ministry in the West Indies, and is it not urgent that the training of it should take place in physical juxtaposition with the University campus and if possible in close association with the University? The difficulties are obviously formidable. Ties of history and sentiment, not to speak of financial obstacles, are great. But is not the Church in danger of missing an opportunity of fundamental importance for its future if it does not set out to remove the difficulties? It is disturbing that no hint of these considerations is found in Fr Genders' article.

The Cathedral,
Manchester.

Yours faithfully,
Ronald Preston.

CONFIRMATION

Dear Sir,

Mr Thurmer's criticism of the Rite of Confirmation in the Liturgical Commission's Report is valid only if the Spirit can be received once and no more. But surely Mr Thurmer would not maintain such a position. He would maintain, I take it, that he had received the Spirit in Baptism, in Confirmation, in Ordination to the Diaconate, and in Ordination to the Priesthood.

None of the quotations which he gives states or implies that the Spirit is being received in Confirmation for the first time. In two other places in the Report it is specifically stated that the Spirit

regenerates in Baptism and confirms in Confirmation. No mention is made in text or rubric of the indwelling Spirit being imparted.

Yours sincerely,

St Stephen's House,
Oxford.

A. H. Couratin.

THE COLLECT FOR ADVENT III

Dear Sir,

May I correct a statement in the article in the December issue of Theology on "Can we Rationalize the Christian Year?" Archbishop Cranmer did not rewrite the Collect for Adv. III. He (presumably) translated the pre-Reformation Collect from the Sarum Missal, addressing the Prayer to God the Father instead of to our Lord. The author of our present Collect was Bishop Cosin. The alteration was made in view of the circumstances of the time. For in 1645 Episcopacy was abolished by Parliament and about 5,000 clergy were ejected from their livings. From that date until the Restoration in 1660 it was impossible to hold Ordinations. The Church must have been faced with a serious shortage of priests. The Church's task was to "prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just". The prayer ends on an eschatological note, suitable to the season.

Yours faithfully,

Homes of St Barnabas,
Dormans,
Lingfield.

E. A. Thorne.

BOOK REVIEWS

Gore: A Study in Liberal Catholic Thought. By James Carpenter. Faith Press. 1960. 30s.

This new examination of Gore's "contribution to his time and his legacy to ours" is a masterly piece of work. First, it is unequalled in range and thoroughness, as the remarkable thirty-page bibliography demonstrates. Like St Paul, Gore was not a systematic thinker; his theological output arose immediately out of his practical concerns as pastor, apologist and citizen. Hence a complete picture requires familiarity, not only with his major works, but also with his occasional utterances. Dr Carpenter seems to have taken account of almost every sermon, lecture or speech of Gore's which found its way into print, as well as of a number which did not; and his knowledge of the published reviews and other criticisms of Gore's works seems to be equally encyclopedic. So comprehensive an investigation has never been made before and it is unlikely that it will need to be repeated.

Secondly, Dr Carpenter has been remarkably successful in disentangling the various strands in Gore's mental make-up and in show-

ing how they influenced his theology; and his estimate of their relative importance is judicial and convincing. He depicts Gore as both prophet and philosopher, but always, first and foremost, a prophet, whose characteristic utterance is—"I am profoundly convinced." ("While his philosophic abilities were considerable, Gore was not in basic matters philosophically orientated.") Again he shows that, while Gore assimilated current ideas of evolution from the natural scientists, idealistic metaphysic from T. H. Green, and Old Testament criticism from Driver and some of the Germans, it was as a biblical and patristic theologian that he made his own distinctive contribution. Using this clue, Dr Carpenter disposes decisively of the almost ludicrous misinterpretations of some of Gore's continental critics.

Thirdly, in discussing Gore's relation to different theological schools, Dr Carpenter throws light on the real unity of his thought. He shows how Gore could be at once the devoted disciple of the Tractarians, who yet developed some of their own principles to conclusions which they had omitted to draw and who learned from Maurice and Westcott as well as from Keble and Pusey; the empiricist with a deep, instinctive distrust of the ambitious developments of medieval and post-medieval Roman theology; the resistant critic of younger "modernists", such as Henson, Rashdall and Streeter ("You must draw clear lines somewhere and you must never say what you do not believe"). He also explains lucidly the delicate balance in Gore's thought between reverence for tradition and insistence on individual responsibility for conduct and for belief. Most impressive of all, perhaps, is his discussion—in Chapter 6 with its substantial Appended Notes—of Gore's theology of the Incarnation. This chapter is indeed a model of discriminating analysis.

Though Gore was the editor of *Lux Mundi*, and himself wrote the essay which chiefly attracted public attention, he was not the most eloquent or the most statesmanlike member of the group, nor was he its deepest and most original thinker. Yet he was much the most widely influential of them all. No doubt, this was partly due to the exceptional length of his active teaching life (1880–1930). But it was due far more to his own personal qualities and, in particular, to his power to make genuine contact with the minds of educated laymen. His style of writing was simple and unadorned, his intellectual integrity transparent. He combined candour in facing issues with resolution in coming to decisions and "an extraordinarily tough tenacity of purpose" in adhering to them. He shared the ordinary English distrust of imposing verbiage, and he had not the smallest trace of timidity, self-importance or unction. On the contrary, he was obviously humble-minded and often humorous. His readers felt that he was taking them unreservedly into his confidence. His conclusions might not always convince, now and then they might even repel. But they could not easily be misunderstood; nor could his utter sincerity be for a moment in doubt. Again, he was characteristically English in the predominant importance which he attached to moral considerations. "After all the one thing certain is that we

are certain we must do what is right."[1] As Dr Carpenter shows, this is the key to understanding much in Gore's own personality and in his influence; for example, his consistent emphasis on social conduct, his rigorism in regard to clerical subscription, and his growing tendency to put his trust in whole-hearted minorities.

Dr Carpenter does not disguise Gore's limitations. These were partly personal, being indeed closely allied with his conspicuous excellences. He could be impatient and dogmatic. He often drew lines too sharply and insisted on them too peremptorily. "There was something almost frightening about his confidence in certain of his own convictions. There was something almost fanatical in his self-assurance." There were also, of course, inevitable limitations which he and his allies shared with their contemporaries. For a generation familiar with the work of Bultmann, Wittgenstein or Reinhold Niebuhr, some of Gore's assumptions must now appear a little naïve; for example, that the Gospel story provides a simple historical narrative, that post-Kantian idealism is the last word in philosophy, that the precepts of the Sermon on the Mount can be plainly and directly applied to the tangled social and international problems of the modern world. Dr Carpenter sees this clearly; but he also recognizes that, where the intellectual climates of 1890 and 1960 differ, it is no less naïve to assume that the superiority must invariably belong to 1960.

This admirable analysis and appraisement of Gore's thought should find a permanent place alongside G. L. Prestige's authoritative account of his life.

Walter H. Moberly.

Oxford.

Le Miracle, Signe de Salut. By Louis Monden. Desclée de Brouwer. 1960. 210 FB.

Miracles. By C. S. Lewis. (Fontana Books), Collins. 1960. 2s. 6d.

"Miracle is faith's dearest child"—the quotation from Goethe is on the cover of the Fontana edition of C. S. Lewis's book on miracles. Certainly miracles were greatly treasured by early eighteenth-century apologetic. By their scientific non-conformity they afforded knock-down proofs of God's intervention; they were plain and unmistakable credentials for the messages of those who worked them, suited, as Locke said, to the "simple and illiterate", to "the bulk of mankind". But miracles as visible unmistakable wonders may be observed, remarked Hume, "chiefly to abound among ignorant and barbarous nations". Further, miracles are bound to breed scientific disregard, if not antagonism, as the scientist searches for more and more adequate generalizations about nature. Latterly, too, many have become very suspicious of the idea of a God who obliges in spectacular ways which afford empirical proof of his existence

[1] Quoted by G. L. Prestige: *Life of Charles Gore*, p. 177.

and activity. Indeed, it is not a little embarrassing that to-day miracles are often dearest to those most avid for "psychic news" and astrology. With such confusing and misleading associations, can miracles still be faith's dearest child? Can we give an account of miracles which allows the religious man to distinguish genuine miracles from the objects of ignorant and barbarous superstition, and which also permits some *modus vivendi* with science?

It is in this setting that Professor Monden has given us his thorough and most comprehensive treatment of the subject. It is a most valuable contribution to the philosophy of miracle and will undoubtedly rank as a definitive work. He rightly remarks that much controversy has been pointless because the controversialists have never agreed on their definition of miracle, so Part I is concerned with elaborating a satisfactory definition.

Professor Monden's claim is that miracle is not primarily some sort of disorderly event, but a manifestation of such divine power as God showed in Christ. In this way a miracle is a divine sign of salvation. Clearly, not every wonderful fact is such a sign, and in Part I, Chapter IV, he discusses certain features—positive and negative—which distinguish Christian miracles from misleading counterparts. In the Christian case a wonder must not be, for example, unseemly, sensational or incongruous; more positively, it must be associated with sanctity and morality, and must cohere with its context. As he shows by a discussion of St Paul, this does not prevent God from using a sinner within a miraculous context. He further shows that the miracles of Jesus accord with his definition; and that miracles may in principle occur outside the Church. As for pseudo-miracles, these are wonders associated with contexts which are demonic, contexts which have traditionally been said to display "possession" and "infestation".

Monden now turns to Part II to consider the place of miracles in religious apologetic. His broad conclusion is that while apologetic can never use individual miracles, and will never aptly use "ambivalent" miracles, yet it can make use of certain organic healing miracles, e.g. at Lourdes, which are both public and which allow themselves to be in some measure established by scientific considerations. What science does, indeed, is to confirm the spatio-temporal facts and their exceptional character; and it also establishes a correlation between such facts and the religious character of the context in which they occur. In this way science uses all its powers of analysis and criticism, but in the end it is man who must discern the miracle in and through the context which scientific study can thus with greater or less success set before him.

I am sure Monden's emphasis on the contextual setting of a miracle—scientific, moral, and so forth—is important and greatly helpful in cutting a way through the jungle of much controversy. At the same time, while welcoming his general discussion, I am a little nervous about some of his particular apologetic conclusions, not least his argument that the Roman Catholic Church—despite a different theological possibility—has in fact a virtual monopoly of

miracles. In particular I think the reader ought to be very circumspect about Monden's reference to the Archbishop's Commission on the ministry of healing, and even more circumspect about his discussion of the relevant B.M.A. Report. Even so, one of the very valuable features of the book is his detailing, and full discussion of certain healing miracles.

C. S. Lewis's book is a reprint of his earlier work already well known for its imaginative suggestions, illuminating metaphors and bold thinking. For C. S. Lewis the whole possibility of miracle arises from and is justified by reference to the Incarnation itself. In Jesus Christ—at this meeting point of God and man, heaven and earth—all sorts of wonderful things happen, and it is in so far as we share in this Incarnation that we can expect to see miracles happen for ourselves. Miracles in fact occur to, and perhaps are seen by, only the spiritually developed.

Here is a conclusion which certainly shatters the use made of miracles in early eighteenth-century apologetic; nor can it obviously be applied to the early Church; and it is a conclusion which would shatter many believers to-day. We seem to have gone so far in emphasizing the religious significance of miracle in contrast to its quasi-scientific and visible character, as to compromise, if not to deny altogether, its spatio-temporal significance and consequent apologetic value.

C. S. Lewis, on the basis of his critical onslaught on naturalism, would, I think, deny any apologetic value whatever to a scientific treatment of miracle; indeed, he would in principle deny its very possibility. Monden, on the other hand, as we have seen, gives a place to science in so far as it confronts man with a situation in which (if he discerns a miracle) he finds himself opening his personality to God. Without doubt, Monden goes further than C. S. Lewis here. But on what grounds will the believer *reasonably* justify this response to the unbeliever? When Monden discusses the discernment of miracle it looks as if the believer's talk in the last resort will be circular, with the unbeliever outside. Has a more satisfactory religious account of miracles made them for the unbeliever less scandalous maybe, but no more convincing? Have miracles no longer any genuine *apologetic* value?

Ian T. Ramsey.

Oriel College,
Oxford.

An Interpretation of Whitehead's Metaphysics. By William A. Christian. Yale University Press; O.U.P. 1960. 48s.

Dilthey—Philosophy of Existence: Introduction to Weltanschaungs-Lehre. Translation of an Essay with Introduction by William Klubach and Martin Weinbaum. Vision Press. 1960. 25s.

Professor Christian was drawn to Whitehead's writings in the hope

of finding new answers to theological questions. Unlike some hasty critics, he soon discovered that, diffuse and varied in their approach as Whitehead's writings may be, his thought is rigorously systematic: his remarks on such apparently transparent questions as space, time, and deity, abstracted from the systematic framework of the categoreal scheme, are in some places highly misleading, in others wholly unintelligible. The search for the meaning of Whitehead's pronouncements on such specific topics must therefore be preceded by a long and arduous struggle to attain a precise understanding of the categoreal notions of *actual occasions* and *eternal objects*, and of the theory of "feelings" and "epochal theory of time" whereby they are related to actual experience. But though Whitehead's thought culminated in a rigorous system, his exposition is far from systematic; the "prehension" of the "actual occasions" in which these terms occur is attainable, if at all, only by means of a confrontation of a very large number of such "occasions" culled from a great range of separate works. To have carried out such a confrontation from twenty works (cited sufficiently often to demand a code of reference) would have been a unique achievement; but Mr Christian has done much more than that. Far from being mere exegesis and commentary, his book constitutes an application of the categoreal scheme to notions of immanence and transcendence—an application which tests its coherence and fertility to a high degree. In this, rather than an attempt "to argue that Whitehead's system is true or that it is untrue", the work is conceived in the spirit of Whitehead's own warning that "the merest hint of dogmatic certainty as to finality of statement is an exhibition of folly".

It must be emphasized that Mr Christian's book is in no sense an "introduction"; it is addressed, he tells us, to those "who, attracted by Whitehead's generosity of spirit and incisiveness of mind, are perplexed about the structure and implications of his categoreal scheme". Since such a description would apply in varying degree to all *honest* students of Whitehead, it is only necessary to add that the wealth of cross-references contained in the documentation (arranged parenthetically for ease of reading) would alone justify their acquisition of the book; British readers must however be warned that references are in the majority of cases to the American editions, in some of which (notably *Process and Reality*) pagination differs seriously from the English editions. With some diffidence I suggest that readers whose interest in Whitehead arises mainly from their concern with theological problems might find their appetites sharpened by reading the last two chapters before reading the work right through. All readers should find the running headlines helpful in keeping their gaze focused on the subtle shifts of the discussion. The frequent use of the ingenious device of postulating a test occasion "A" in relation to an arbitrary (but "prehensible") occasion "X" leaves the reader no excuse for sliding over the difficulties of "objectification", "subjective form", and the like.

In a single reading I found only two places in which Mr Christian seemed to court misunderstanding: the positing of the question

whether "God is in physical time" (p 393 f.), and his treatment of entropy (p. 356 f.). It is significant that *time*, as such, does not enter into Whitehead's categoreal scheme; hence to speak of anything being "in" or "out of" time seems to come perilously near the "fallacy of misplaced concreteness". In speaking of the "progress" and "consequences" of entropy, Mr Christian means, I think, "of the tendency to maximization". Entropy is a state-function, whose value can either increase or decrease, but which (if the Second Law of Thermodynamics is true—Whitehead would probably add "for our epoch") *on the whole* is continuously increasing.

I would not depreciate the weight of Mr Christian's work by saying that the reading of it has been no burden; but by virtue of the clarity and grace of his style, combined with the excellence of typography and lay-out of the Yale University Press the burden has been one joyfully borne!

About 1936 Collingwood could write of Dilthey as a "lonely and neglected genius". Since then this neglect has for English-speaking readers been largely made good by the well-known works of Professor H. A. Hodges. Of Dilthey's own books none so far seems to have been translated into English. In the absence of such we must be grateful for *morceaux choisis* like the present offering. A Foreword provides some indication of Dilthey's life and influence, especially on Ortega y Gasset and Heidegger. The source of the translation is stated, but not when or in what circumstances the original essay was written.

Though Whitehead never, I believe, mentions Dilthey, his philosophical mission was in a certain degree a response to the "bittiness" and "misplaced concreteness" which Dilthey so much deplored, in this essay as elsewhere. The translation reads well on the whole; though a few definite articles (p. 63, p. 69) have been left out, and the English equivalents not always very suitably chosen (e.g. "impressive" for "eindrucksvoll", p. 25). "Pythagoras" (p. 58) should be "Protagoras" (cf. p. 55). For seventy-four pages—six wholly, and two almost, blank—the price is much too high, especially to tempt the kind of readers for whom presumably it is intended.

William P. D. Wightman.

King's College,
Aberdeen.

Work: Christian Thought and Practice. Edited by John M. Todd. Darton, Longman and Todd. 1960. 30s. and 21s.

One of the expectations which the Church of England may rightly have from its reconstituted Board for Social Responsibility and its sub-committees is the promotion of good theological thinking about our industrial society. There is a healthy tradition of Anglican social thought, as *The National Church and the Social Order* (1956) showed, which should exercise itself in this way, and a body of experience in the National Church, particularly in some of the specialist ministries, to be drawn upon.

Work is a Roman Catholic contribution to theological and sociological discussion of one of the major topics of industrial society. An unofficial group of clergy and laymen meeting at Downside has produced this symposium in succession to *The Springs of Morality* and *The Arts, Artists and Thinkers.* That their enterprise has met criticism from their own Church appears in the Chairman's attempt to forestall it in this case. The four parts of the symposium are "the historical roots of our practice and ideas", "personal witness of workers", "the organization of work" and "towards a theology of work".

In the first part the contribution on work in ancient Greece and Rome raises the important distinction between a classic-priestly view of work, in which the world is seen as a structure of sacred forms, and a romantic-creative view, in which work is man's calling to share in the activity of the Creator by changing and improving everything. This dynamic view is basically the biblical view and has given rise to those scientific developments and technological applications which shape our world. Traditional Roman Catholic theology with its Aristotelian substructure is wedded to the static view and therefore is handicapped in assessing work in an industrial society, although a sensitive account of the thought processes of scientific work is to be noted in the contribution of Laurence Bright, O.P. A criticism of the theology of this volume is that it is deficient in some of the biblical doctrines as disentangled, for example, in A. Richardson's *Biblical Doctrine of Work* (1952).

The personal witnesses of workers are all of interest, in particular that of the factory worker whose contribution is a good example of the *Young Christian Workers'* success in providing a theological framework of a traditional kind for industrial work. The red-hot problems of the worker priests are side-stepped in the contribution devoted to them by the device of ignoring the evidence from France. The discussion turns on the rather different work of the Little Brothers of Charles de Foucauld. For the English situation the wise words of Mr George Woodcock, the new General Secretary of the T.U.C., are to be noted: ". . . the experiment of the worker priests, whilst possibly useful or necessary in desperate circumstances, is not to be thought of as a proper way of introducing Christian principles to industry. The conception of sharing the suffering of the worker, or of introducing a Christian 'presence' of a contemplative character is another question, and something of a specialized matter and is no doubt valuable—but it cannot, I think, be defended as an alternative to the primary Christian task in industry which must be accomplished by the layman" (p. 150).

The part on the organization of work faces the problem of the encyclicals *Rerum Novarum* and *Quadragesimo Anno.* As Mr Todd says: "The development of English economy has always been so much an empirical affair, and there have also been so many Christians trying to set it right, that any attempt to apply a charter, and especially one coming from the Vatican and written in the formal language of its encyclical letters to the universal Church, is not likely to have

great success" (p. 130). Writing of *Rerum Novarum* Mr Woodcock points out that "Its application to the industrial scene was difficult to work out. In fact in some ways it was impossible" (p. 149). This part of the symposium is arguing for a more inductive and piecemeal approach in thinking about the problems of industrial work, which is more acceptable both to the English mind and practice and to the Anglican social tradition.

This book is to be recommended. The problems of work cut across the Churches and, indeed, some of the contributors to *Work* find themselves straining against the confines of traditional Roman Catholic thinking. The book is not only a stimulus to ecumenical thinking, and this is not the first occasion on which Mr Todd, its editor, has in his writing helped in this good way, it also raises large questions about the nature and hopes of industrial society of concern to men and women who are prepared to think, whether they are inside or outside the Churches.

M. J. Jackson.

Sheffield.

The Gospel according to Saint Luke. By W. R. F. Browning. S.C.M. Press. 1960. 12s. 6d.

The task of writing a commentary on one of the synoptic gospels must always be difficult, and the smaller the commentary, the more difficult the task.

A recent short commentary on St Luke is this one in the S.C.M. Press Torch series. It is on the whole readable and helpful, but it might be questioned whether it is strictly within the terms of reference that seem to be laid down in the Foreword to the series as a whole. There, it is made clear that these commentaries are for the "general reader", and the difficulty clearly is how much an author can take for granted in such a case. Can we expect the general reader to know what is meant by phrases like "the eschatological baptism of John" (p. 57), or, in the Preface, "the German programme of demythologization" (p. 12)? The general impression produced is that the reader will need to have a knowledge of modern biblical study rather wider than might be expected of the "non-specialist" for whom, according to the dust-cover, the book is written. It might be said that a commentary is, after all, for study purposes and the general reader must be ready to do some hard work, but the impression remains that the book is in danger of falling between two stools; it may be too difficult for the non-specialist and not detailed enough for the theological student.

An interesting feature of the commentary is that it uses the typological method of exegesis suggested in the works of Dr Austin Farrer. The guiding principle of interpretation is (and would not many agree that it is a sound one?) that the gospel writers must be regarded as *individual* though not "absolutely original" writers; this means that they each have individual theological emphases which

account for some of the differences between the three gospels. A further principle, which would probably get less support, is that *numbers* are important in understanding what the evangelists have to say. This is difficult country. Many would doubtless agree that the number 12 *is* important, but in the end the question arises, "what check have we got on the results of such interpretation?" It may be agreed that "there are many other numbers in the New Testament where one feels that the point is theological rather than merely arithmetical" (p. 17). It may be that the age of the daughter of Jairus has such a meaning and that the story forms a pattern with that of the woman cured of an issue of blood which, in the light of a prophecy from Jeremiah, has "the underlying meaning that the restoration of Israel could come only through faith in Jesus" (p. 95), but many might find this too much. As Helen Gardner says: "Number symbolism, like statistics, is notoriously susceptible of varying interpretations" (*The Business of Criticism*, Oxford, p. 119). On the whole, however, the method is applied sanely and helpfully.

There are excellent notes on the son of man (5. 24), the motive of reward in the teaching of Jesus (6. 24–26) and general points of background to the ministry of Jesus (e.g. the Roman method of tax collection), and the long note on 22. 8 gives a good account of the institution and meaning of the Last Supper. It is, perhaps, a pity that the note on Legion skates round the difficulties that the idea of demon possession has for the modern mind. The general Introduction deals well with the interpretation of the synoptic gospels as a whole and with St Luke's individual treatment of subjects such as Eschatology and Ethics.

Simon Mein, S.S.M.

Kelham.

Essays in Pastoral Reconstruction. By Martin Thornton. S.P.C.K. 1960. 17s. 6d.

A priest who has spent ten years in a parish has either got his second vision or given up. That is why clerical meetings end by discussing the techniques of pastoralia and never the theology. D. R. Davies once said that God never leads a man to a book until he is ready for it. If that is so, many clergy are dead ripe for this one.

This collection of "theological essays" covers a wide range of parochial pastoral questions. We would not all feel happy about the remnant doctrine which is the cord binding the essays together, for the English religious scene is far more complex than the author admits. Nor can a great church have such neat edges. Nevertheless there is fuel for discussion on infant baptism, mass evangelism, parish organizations, youth clubs, magazines, organ appeals and vestry wash basins. (I at least felt reassured as I read the book to know that plumbers even then were installing hot water in the vestry for the first time in a thousand years.)

Every subject is approached in a theological way and we should

be grateful that the author has reminded us that pastoralia is part of a living theology and not just what the Theological College Principal happens to remember from his parish long ago. In spite of "pastoralia" most newly ordained men at a baptism look like a contortionist with a duck!

There are sweeping generalizations about the ineffectiveness of preaching which suggest that the author has not thought this one out. When I am fed up I would like to agree with him, but unless we submit ourselves and our congregations to the discipline of preaching (and God knows it's hard for both), we shall end up in a worse religious state than we are in now. Personal counselling is no substitute for preaching—or even the effort of trying to do so. The author makes a much-needed attempt to work out some ideas about lay spirituality. But I wonder what kind of laymen he thinks will use the daily office? I would have liked to have seen a little more about work in the world as an essential part of the layman's life for God. This is what some of us most want to know. I don't like religiously intense laymen.

However, you cannot read this book without being provoked. That is why all wearied, middle-aged clergymen ought to read it. Curates might buy it for their vicars at Christmas. The style is refreshing and frequently humorous, and if it said nothing else the book would be justified for this advice: "Faced with to-day's frenzied worship of diabolical activity, we might do well to give up the 'live wire' complex for a little defiant leisure." Amen.

L. G. Tyler.

Leigh Vicarage.

SHORTER NOTICES

The Primacy of Charity in Moral Theology. By Gérard Gilleman, S.J. Burns and Oates. Dated 1959, but published 1960. 42s.

Moral Problems Now. By George Hagmaier, C.S.P., and Robert W. Gleason, S.J. Sheed and Ward. 21s.

Both these books are welcome evidence of a desire which has been expressed on other occasions in recent years within the Roman Catholic Church to free Moral Theology from its traditional preoccupation with minimum standards, with sins, and with the exact recognition and measurement of subjective guilt. The first is the translation by two Canadian Jesuits of the second French edition of the work, which was published in Brussels in 1954. The author, a pupil of Fr René Carpentier, S.J., of Louvain, is now Professor at the Jesuit Faculty of Theology, Kurseong, India. The price is presumably due to the fact that it was printed in the U.S.A. Fr Gilleman wishes to be true to the Bible and to St Thomas. He gives several catenae of New Testament quotations and an extended treatment of St Thomas. His

problem is that whereas the primacy of love is so clear in the New Testament it is not in traditional Moral Theology. Yet St Thomas said "charity is the form of virtue". Why, then, has it occupied such a modest place among the other virtues in subsequent Thomist theology? Fr Gilleman elucidates St Thomas' meaning in a highly technical discussion, and in the same vein relates charity to the traditional Thomist analysis of acts and virtues, devoting much attention to showing how the informing of the virtues by charity does not destroy their species. He then gives a general outline of a charity-centred Moral Theology. The discussion is abstract and no particular problems are dealt with, though from one or two incidental references it seems that Fr Gilleman would be happy to remain within the deductive, fixed moral rules characteristic of traditional Moral Theology.

The second book is much more radical in approach. It springs from a course in pastoral theology or "counselling" for young priests and seminarians. The major part is given to stressing the need to take into account the empirical evidence provided by dynamic psychology and to an outline of its assumptions, method of investigation, and broad conclusions in terms of individual personality. The title is misleading in that the only problems dealt with are masturbation, homosexuality, alcoholism and scrupulosity. On these excellent advice is given from which all clergy and ministers could profit. Traditional moral theology comes in for a good deal of criticism, mostly implicit, but explicit with regard to its treatment of scrupulosity. The second part, which is largely concerned with fitting the new approach to the traditional pre-occupations of Moral Theology, involves some repetition and fits somewhat uneasily on to Part 1. But it is a good book. "Counselling" has a somewhat alien sound in this country, but it is a field where the American Churches are ahead of us. It was wise to publish an English edition.

Ronald Preston.

Manchester University.

Roman and Uncondemned. By Dudley Symon. Faith Press. 1959. 12s. 6d.

The Catholic Spirit. By André Retif. Burns and Oates. 1959. 7s. 6d.

The Point of Catholicism. By Cecil Hastings. Sheed and Ward. 1959. 3s. 6d.

Canon Symon's book is an attempt to state a true Anglo-Catholic strategy for the present generation. His contention is that on the one hand the Oxford Movement's force is spent, and on the other Rome has become less worthy of being "the mother of us all". In his first section he examines the origin and rationale of the word "Roman" and finds Roman ideals at their best in the immediately pre-

Carolingian period. We are then treated to a stimulating, unashamedly partisan bird's eye view of Church history.

Papal legislation about sex, "relying on bad philosophy and doubtful theology", is contrasted unfavourably with the Lambeth Conference 1958 Report, which is much more realistic, wise and human, though less definite. "The Church is not interested in Catholicism but only in her own existence" (p. 41). The Western Church has ceased to be Roman and become Italian: in its present Monophysite flavour Latin Catholicism may be said to have two poles of attraction —our Lady and the Pope.

If you define your terms carefully enough, you can prove that x=y: if you define Roman as Fr Symon does, you can conclude that Anglicanism is more Roman than the Papacy. From this it follows that he must needs criticize Anglican liturgical experiment since the Oxford Movement, which resulted in chaos, and must claim the right to use the Roman Mass as better than the 1662 or the 1928 liturgies. In the Mass is the ecumenical growing-point. He has little use for ecumenical conversations, the North India scheme is full of "exasperating nebulosities" (p. 113). he would like to see reunion based on the fourth century idea of episcopacy: there is, however, no stronger and no weaker argument in primitive tradition for the historic episcopate than for the Papacy. The only message he can give is to go back behind four centuries of divided history (p. 119) and then another ten (p. 99). "We ought," he says to the Anglo-Catholic party, "to try to be *Roman* Catholics instead of either dreaming about the Middle Ages or aiming at an up-to-date Italianization" (p. 130).

This book is wittily, vivaciously and confusedly done, it is strong to the point of over-statement and somewhat naughty, out to shock —as indeed is the licence of a priest now in retirement, full of years and varied experience. Misprints have been noticed on pp. 86, 97 and 132.

Fr Retif's book is an attempt to render down to reasonably popular proportions a very scholarly account of catholicity. There is perhaps for his purpose rather too much of scholarly citation. He deals first with catholicity in Scripture: this amounts to a catena of proof texts tiresomely expounded. We hardly need to be persuaded that catholicity must of course, so far as human eyes can see, be the will and purpose of God. But the gulf between what ought to be and what is, no attempt is made to bridge. Secondly, catholicity in history: the dubious political concessions of the Papacy are justified; the fact that Rome recognizes the significance of the Eastern Churches is claimed as proof of catholicity, for their liturgical diversity has won Papal approval. ("What, I say, my foot my tutor!") For the ecumenical movement he has no use, and in particular the Anglican communion is criticized for lack of centralized authority.

With quotations from Claudel the poet and from many Papal encyclicals and allocutions the Catholic Spirit is demonstrated as this: "if you will only think my way, I will love you".

Miss Hastings' little pamphlet may serve to strengthen the faith

and understanding of fellow-Catholics. For the statement of Christian doctrine in pamphlet form there is none to match the late Fr Ronald Knox; there is no new "Ronnie" in sight here.

Ronald Lunt.

King Edward's School,
Birmingham.

Scripture in the Liturgy. By Charles Burgard. Translated by J. Holland Smith. Challoner Publications. 1960. 16s. and 11s. 6d.

A book designed to promote deeper understanding amongst the faithful of the use of Scripture in the seasonal "propers" of the Roman Missal. The author shows how the Bible and its typology can be understood most fully within the context of the Liturgy. On the other hand, the biblical content of the Mass for the two cycles of the liturgical year, the Christmas-Epiphany cycle and the Easter-Pentecost cycle, with their respective prologues of Advent and Lent, illuminates the meaning of the Liturgy itself. Fr Burgard puts the snippets of Psalmody and other writings used in the Missal into their full biblical and liturgical context so that they can be seen whole. This is a book to be read by any Anglicans tempted to be smug about the provision of scriptural readings for the Prayer Book Order for the Holy Communion.

Roderick Gibbs.

London.

The Creative Imagination. By Kenneth C. Barnes. George Allen and Unwin. 1960. 4s. 6d.

This volume, the Swarthmore Lecture of 1960, is curiously reminiscent of an overheard conversation. Terms are not defined and equivocation results. The "creative imagination" as manifested in science appears at one moment to mean bold metaphysical speculation, at another the construction of a valuable ideogram, and, at a third, the exercise of trained powers of observation.

There is a brief "quest for the historic Jesus" which discovers a figure so uncertain of aim and hesitant of method that the puzzle remains why anyone bothered to execute him: a berating of Plato for the effect of his ontology on Christian speculation: an eulogy of the poetry of Edwin Muir (who does more to satisfy the examiner than either Jesus or Plato) and a vast deal more besides. When the book comes to an end it stops.

There may be an argument running through this book but the reviewer must confess that it has eluded him.

P. H. T. Hartley.

Badingham.

THE GOSPEL OF ST MARK. By Ernest G. Loosley. Religious Education Press. 1959. 5s.

The Pathfinder Series, of which this is the second Gospel commentary to be published, is designed to give body and content to Agreed Syllabi. As such this book will prove helpful in middle forms of Grammar Schools and Upper forms of Modern Schools. It is a straightforward commentary on the Second Gospel, brief yet complete, not evading the difficulties, only on occasion falling into unduly long words or academic language. Often it embodies as if they were certainties the interesting conjectures made about the writer and his purpose. Some readers will not like the rewriting of stories "as Peter must have told them". This is part of the endeavour by an easy colloquial style to bring the Gospel close to the present day. Questions for preparation are appended to each chapter. Illustrative material is provided in the form of apt quotation and interesting side-lights.

R. G. LUNT.

BIRMINGHAM.

LITURGICAL VESTURE. By C. E. Pocknee. Mowbrays. 1960. 15s.

VESTMENTS AND CHURCH FURNITURE. By R. Lesage. Burns and Oates. 1960. 8s. 6d.

The steady advance of the Liturgical Movement carries with it an increasing desire for factual knowledge about worship and its adjuncts. These two small books, the one Anglican, the other Roman Catholic, are admirably suited to supply this demand. The former is concise, clear, well documented and accurate. Its twelve plates and three drawings help further to elucidate the text, and anyone who would learn of the origin and development of episcopal insignia and of the amice, maniple, stole, alb, chasuble, cope, dalmatic, tunicle and surplice will find this a useful introduction.

The author of the second work has been Master of Ceremonies of the Arch-Diocese of Paris since 1932 and is well qualified to give an equally accurate account of vestments, to which is added a survey of the altar, the crucifix, the sacred vestments, lighting, the font and the church bells. Unillustrated and less well documented than its Anglican companion, it nevertheless contains a full account of the early history and later development of the various items, of their present use in the Church of Rome and of the symbolism behind them. This is eminently readable, and contains much interesting, if at times slightly bizarre, information, e.g. how a church bell is cast or where the largest thurible in the world is to be found.

J. G. DAVIES.

UNIVERSITY OF BIRMINGHAM.

BOOK NOTES

The Mount of Purification by Evelyn Underhill (Longmans, 12s. 6d.) contains a previously unpublished series of her retreat addresses together with her "Meditations and Prayers", first published in 1949, and her "Collected Papers", first published in 1946. The Epworth Press has produced as paper-backs *Persecution in the Early Church* by H. B. Workman (3s. 6d.), first published in

1906, and *An Ancient Mariner: a biography of John Newton* by Bernard Martin (3s. 6d.). For Lenten and Passiontide reading we have received the Bishop of London's Lent Book, which has been written this year by Dr Eric Graham and is entitled *Waymarks of the Passion* (Longmans, 6s. 6d. and 4s.). It takes the form of meditations on St Mark's Passion Narrative. The proceeds from its sale are to go to the diocese of Brechin. Other Lent books are *Grace and Glory* by E. L. Mascall (Faith Press, 5s.) and a reprint of *He Came unto His Own* by Jonathan Graham, C.R. (Faith Press, 7s. 6d.). *Crucified with Christ* by J. C. Fenton (S.P.C.K., 1s. 6d.) contains three talks that were broadcast last Holy Week: they deal with our attitude to the world, to disaster, and to failure. There are two additions to the series of "World Christian Books": *What is Man?* by Stephen Neill and *To All Nations: Christian Expansion from 1700 to To-day* by John Foster (Lutterworth Press, 2s. 6d. each). These also are suitable for Lenten reading. There are two new "Faith and Fact" books: *Providence and Freedom* by Dom Mark Pontifex and *The Church and the Dark Ages* by Jean-Rémy Palanque (Burns and Oates, 8s. 6d. each). *The Splendour of God: prayers and devotions for private and corporate use* (S.P.C.K., 4s. 6d.) is a revised and enlarged edition of a devotional book that was originally prepared for the Cromer Convention in 1928. *Indices to the Book of Common Prayer* by Richard Tatlock (Mowbray, 6s.) will be a useful and time-saving work of reference for preachers and teachers. *The Divine Liturgy of the Eastern Orthodox Church* by N. V. Gogol (Darton, Longman and Todd, 6s. 6d.) is an exposition, at once simple and profound, of the liturgy by a nineteenth-century Russian writer. *The Westminster Confession for To-day* by G. S. Hendry (S.C.M. Press, 2ɪs.) is a Presbyterian counterpart to Bicknell. *The Holiness of Vincent de Paul* by Jacques Delarue (Geoffrey Chapman, 12s. 6d.) combines with a brief study of the saint's life illustrations of his teaching.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

A. AND C. BLACK: Eduard Schweizer, *Spirit of God* (15s.); Owen Chadwick, *The Mind of the Oxford Movement* (21s.); Henry P. van Dusen, *Spirit Son and Father* (18s.).

BLACKWELL: *The Gospels Reconsidered* (27s. 6d.).

GEOFFREY CHAPMAN: J. H. Walgrave, O.P., *Newman the Theologian* (35s.).

COLLINS: George M. Lamsa (Trans.), *Peshitta Bible* (45s.).

EPWORTH PRESS: Anders Nygren, *Essence of Christianity* (12s. 6d.); T. E. Jessop, *The Christian Morality* (10s. 6d.).

INTER-VARSITY FELLOWSHIP: Leon Morris, *Spirit of the Living God* (4s.); Douglas Johnson, *The Christian and his Bible* (4s.).

LUTTERWORTH PRESS: Alice Parmelee, *All the Birds of the Bible* (30s.).

MOWBRAYS: Norman Campbell, *Sermons for the Parish Communion* (6s. 6d.); D. S. Wallace-Hadrill, *Eusebius of Caesarea* (35s.).

OLIVER AND BOYD: Frederick C. Grant, *Basic Christian Beliefs* (10s. 6d.).

S.C.M. PRESS: *One Lord, One Baptism* (6s.); H. Cunliffe-Jones, *Jeremiah* (15s); Joachim Jeremias, *Infant Baptism in the First Four Centuries* (12s. 6d.); Karl Barth, *Anselm: Fides Quaerens Intellectum* (25s.); C. E. B. Cranfield, *1 and 2 Peter and Jude* (12s. 6d.).

S.P.C.K.: E. C. Ratcliff, *The York Revised Service for the Public Baptism of Infants—An Appraisement* [Reprint from THEOLOGY] (1s.); Patrick Ferguson-Davie, *Ceremonial Notes for the Proposed Baptism/Confirmation Rites* (2s. 6d.); Ernest Evans (Ed.), *Tertullian's Treatise on the Resurrection* (50s.); E. C. Whitaker, *The Proposed Services of Baptism and Confirmation Reconsidered* (3s. 6d.); Chad Varah, *Suicide* (1s.).

TYNDALE PRESS: J. N. Birdsall, *The Bodmer Papyrus of the Gospel of John* (1s. 6d.).

PRINTED IN GREAT BRITAIN BY
BILLING AND SONS LIMITED, GUILDFORD AND LONDON

LENT BOOKS

THE COMFORTABLE WORDS — **By W. W. S. March**

The Vicar of Eastbourne has written a devotional and theological commentary on one of the most familiar parts of the Eucharistic liturgy. Paper 7*s.* 6*d.*

RECEIVING THE WORD OF GOD — **By R. E. Terwilliger**

As the Bishop of New York's Lent Book for 1960, this work has great merit, and deserves to be read in all quarters of the Anglican Communion. The author has something fresh to say both for Lent and after, on how to *receive* the Word of God, as distinct from hearing it. Paper 5*s.*

BUSY MY HEART WITH QUIETUDE — **By Sibyl Harton**

A book designed for Lent reading on the knowledge and practice of the Christian religion and its quest of the fruits of the Spirit. The author has used as a starting point for spiritual meditation Rupert Brooke's poem *The Busy Heart.* Paper 5*s.*

DISCIPLESHIP IN PRAYER — **By Leslie Kingsbury**

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A TESTAMENT OF TURNING — **By Donet Meynell Roelofs**

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